

10.

# THE SVPPPLICATION OF CERTAINE Masse-Priests falsely called *Catholikes.*

Directed to the Kings most excellent *Maieslie*, now this time of Parliament, but scattered in corners, to mooue  
*mal-contents to mutinie.*

*Published with a Marginall glosse,  
and an answer to the Libellers reasons againe re-  
uewed and augmented, and by Sections applied  
to the seuerall parts of the supplicatory  
declamation.*

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*James. 4.*

*Petitis & non accipitis, eo quod male petatis.*  
Yee supplicate, and doe not obtaine, because yee aske lewdly.

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*2. Cor. 6.*

What agreement hath the Temple of God with Idols?

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LONDON  
Imprinted for *William Aspley.*  
1604.

# THE APPLICATION

OF CERTAIN

MEMBERS OF THE

CHURCH

TO THE

GENERAL ASSEMBLY

OF THE

METHODIST EPISCOPAL

CHURCH

IN

THE

YEAR

1852

1852



# The Preface to the Christian Reader.



*F* the Authors of this Supplication, Christian Reader, as they doe pretend in the Title, had indeede exhibited the same to his royall Maiestie, we would not haue presumed to haue made any answere to any thing therein contained. We know, that his Maiestie, both in respect of his wisdom and pietie, and principally in regarde of his royall and eminent authoritie, is the fittest person to answer such importune and bolde suppliants. But seeing the same, for ought we can learne, was neuer presented to his Royall hands, but rather dispersed abroad in corners, to trouble mens heads, and to set forward malcontented persons to some further attempt, we thought it worth our labor, both by gloses & marginall, to note such things as are worthy to be obserued, and also by breefe censures and answers to remedy the poison of the Text. The Petitioners themselves, although they entitle their Libell to the King, yet professe, that the reasons therein contained are not vnworthy to be read & pondered by the Lords, Knights, and Burgeles of the present Parliament, and other of all estates: which declareth plainly, that their purpose was to haue it read, and pondered of all. We hope therefore they cannot mislike, if we among others, whom it especially concerneth haue both pondered it, and pondered it, as a matter void of false and discretion. Others may now with more securitie handle this venomous declamation, hauing his counterpoysen and answer adioyned vnto it.

The thing it selfe is a simple peece of worke patched together for the most part out of Bristowes Motiues, and Stapletons Inuectiues, oftentimes by D. Fulke of Pious memorie and others refuted, and more vsanorie then wise soddens Coleworts, and consisting either of vaine supposals, or notorius vntueths,

## THE EPISTLE.

they suppose themselves, to be Catholikes, and all others to be Hereticks. The Pope and such as receive his doctrine they take to be the true Church of Christ Iesus. All other Christians they exclude out of the Catholike church. Their religion, they say, is the ancient Christian religion, unto the which both this Island, and all other countries and nations were first converted. Finally they transference all the rights and prerogatives of the ancient and true Apostolick Church, unto their Apostaticall congregations gathered under Antichrist, and ascribe the properties and praises of the true, ancient, Apostolike and Catholike faith, unto their false, newly upstart, Antichristian, and particuler doctrines and opinions deliuered in the Popes decretales, and established in certaine late and lawlesse Conuenticles, at Rome, Constance, Florence and Trent.

But if they would haue descended vnto particulars, the vanity of these supposals, and the vntruth of their assertions would haue appeared. For neuer shall they prooue, that either their unwritten traditions, or their decretaline doctrine, or their decrees established in the conuenticle of Trent, and such like wicked assemblies. eyther concerning the faith, or the Sacraments, or the worship of God, or the vniuersall and tyrannicall gouernement of the Pope, were euer eyther authorized by Christ, or taught by his Apostles, or confirmed by miracles, or receiued of the ancient Church of Christ, or allowed by common consent of Fathers. Furthermore neuer shall they couince vs of any point of false doctrine publickly professed in the Church of England, against which notwithstanding all their idle disputes, allegations, quotations, and discourses are directed.

Seeing then that these supplicants haue neither disprooued any article of our faith, nor iustified eyther their owne new and false doctrines, or their abhominable idolatries, or their wicked asse, and other false worship of Angels and Saints, or the rest of their  
super-

## THE EPISTLE.

*superstitious traditions; some haue deemed their supplication to be nothing els but an idle declamation, and altogether unwor- thy of answer. And that not without good reason. For what shall any neede to contend with such, as runne away in a cloud of gene- ralities, and seldome come neere the cause in question? Or why should any man busie himselfe to answer the idle quotations of these fellowes, where the Fathers themselves in their authenti- call writings say nothing either for them, or against vs? Of such idle discourses we may say, as Origen lib. i. contr. Celsum, said of Celsus his wordes, Non est periculum vt eis subuertatur vllus fidelium. There is no danger, least any faithfull man should be ouerthrowne by them. Furthermore light and darkenesse doe not more repugne one to another, then the errors of the Popes particuler doctrine and opinions, to the true faith of the Catholike church of Christ Iesus. And that now euery true Christian doth well perceiue, the abominations of the Purple whore Apocalip. 17. being so plainly discovered.*

*Yet because we perceiue, that simple Papiists may sone be abu- sed with glorious shewes, and for want of skil take shadowes for substance, braile for golde, fallhood for truth, and because the au- thors of this supplication doe as it were require vs to ponder their goodly reasons, we haue, for satisfaction of the both, first set downe the words of the supplication with a Glosse fitting such a text, and next our owne seuerall answers to euery seuerall Section, and to the reasons and allegations therein conteined.*

*Wee haue also reduced the wandring discourse of these suppli- ants to a more particuler state of the controuersie; wherein if they suppose not themselves satisfied, they may trie their skill in the next replie. Furthermore whereas through breuitie of the for- mer answer some things necessarie were thought omitted, wee haue iudged it convenient, in this second editon to enlarge our former discourse in diuers places, and to correct the faults escaped*

## THE EPISTLE.

*in Printing by a new reuifall. Read therefore diligently, marke carefully, and iudge indifferently, and beware leaft for true ancient Catholike and Apostolike religion thou be gulled and abused with prophane nouelties, hereticall opinions, fonde diftinttions, Popish denifes contrary to Apostolike and Catholike doctrine.*

*And fo befeeching God to enlighten thee with the grace of his holy fpiris, and to make thee able to difcerne truth from falshood, we remitte thee to the reading of the difcourfes ensuing.*

# A SVPPLICATION to the Kings<sup>b</sup> most excellent Maiestie.

Wherein, seuerall reasons of State and Religion  
are briefly touched: not vnworthy to be read,  
and pondered by the<sup>c</sup> Lords, Knights, and  
Burgeſſes of the Parliament, and other  
of all *d* estates.

*Proſtrated*

At his Highneſſe ſeete by <sup>e</sup> true affected  
Subiects.

*Nos credimus, propter quod & loquimur.*  
<sup>f</sup> 2. Cor. 4. 13.

Wee belecue, for the which cauſe  
we ſpeake alſo.

<sup>a</sup> And partly a  
commination,  
terrifying vs  
w<sup>th</sup> their  
forces, numbers  
and friends,  
abroad and at  
home.

<sup>b</sup> To Papiſts  
the Pope is  
more excellent.

<sup>c</sup> The Lords  
ſpiritual ſup-  
preſſed.

<sup>d</sup> They ende-  
uor to ſtirre all  
eſtates.

<sup>e</sup> Truly affec-  
ted to the Pope,  
rather then to  
the King.

<sup>f</sup> If they be-  
leue all they  
ſpeake after-  
ward, they be-  
leue lies.



<sup>g</sup> Where and  
by whom was  
this gear  
Printed?



a Yet would  
they subiect his  
Highnesse to  
the Pope.

b As if they  
should say, we  
tyle, when we  
say he is dea-  
rest beloued.

c Viz. in tem-  
porall matters,  
as they say af-  
terward.

d Did Watson  
and Clerke ioye  
at the Kings  
comming?

e Impugned by  
Parsons & the  
Iebusiticall  
faction.

f God graunt  
the Masse  
Preests worke  
no diuision in  
this vnion.

g Yet was it  
lately despised  
by F. Parsons.

h Are these  
Christians that  
talke so much  
of fortune?

i If the sedition  
Masse Priests  
doo not hinder  
it, laying the  
borders wast,  
as they haue

washed Ireland.

SECT. I.

Most<sup>a</sup> high and mightie Prince,  
and our<sup>b</sup> deereſtly beloued  
<sup>c</sup> Soueraigne.

**S**O many causes concurre, wheresoeuer we turne our thoughts, and these most great, of *d* reioycing, as we know not with which wee should begin the count, nor on which to ground our chiefeſt ioy. Your Maiesties direct<sup>e</sup> title to the Imperiall Crowne of the Realme, both by lineall descent, and prioritie of blood, and your Highnesse most quiet access to the same (Go is onely worke, about the expectation of man) doe, (as by most right they should,) exceedingly possesse and englad our hearts: Alſo the thrice fortunate *f* vnion of the two Kingdomes (which not seldome in former times haue beene much infestuous one to the other) and this after so sweete a meane, as by rightfull deuolution of both Scepters to the immediate issue of eyther Nation, cannot but in ſembleable proportion multiplie and aduance our ioyes; nor can we any waye doubt, but that the strength of the Monarchie (now made *g* inuincible by the vnion) will euer be most able to preserve these our ioyes vnto vs, and make them perpetuall, eyther Kingdome being such a Fortresse and countermure to other, and both so abounding with men and shipping, as no forraigne enemy, how Potent soeuer, vnlesse he first be wearie of his owne *h* fortunes, dare euer aduventure to offend or picke quarrell vnto? Likewise the hope and strongest affiance which your Maiesties raigne ouer both nations yeeldes, of reducing the bordurers of eyther Countrey to Chastitie in order: of turning to com moditie the *i* vast quantitie of ground, which, by reason of the sauage demeanor among them, hath time out of minde layne waste and vnoccupied: and of enioying peace, commerce and trafficke with all Nations, a blessing most soueraigne, and which already is lighted on vs in good measure: Then, the vnſpeakable benefite of your Highnesse fitte *m* yeares to gouerne, and your long and successefull experience in the affaire, being the Arte of Artes, and Office of God, farre more intricate, difficult and comberſome than any other kinde of ministration, or  
state

*k* At 30 in the 100. aboute olde customes. *l* The Marchant findeth it beauiie. *m* Yet these yeares Watson and his complices sought to abbridge.

## *presumptuous Supplication.*

state of life on earth: Then also the special consolation, which all men take in your Maiesties regardfull love towards the Nobilitie of the Realme, as having already restored some to their *d* lost dignities, and endowed others with honor and authoritie in State: Lastly, to omit other infinite particulars of lesse moment, the good triall of your Highnesse *e* provewle, wisdom, iudgement, clemencie, bountie, compassion, the edification of your exemplar life (of like force to your subjects, for fashioning their manners therevnto, as were the twigs of *f* sparty colour, which the Patriarch *iacob* laide before the flocke of sheepe he had in keeping, at the time of their conceiuing) the noblest disposition of *g* our young Prince and his brother, the rare vertues of their Queene-mother, our most respected Princesse, and the hope of such store of children from both your bodies, as may to the worlds end most renownedly spread & perpetuate the royall coniunction, name and family: We say, all these, and other like gracious respects doe so abundantly replenish our hearts with *h* ioy, as no temporall thing can more in the world. And to the end these our ioyes may euer inhabite in our soules prosperously without change or diminution, we your Maiesties reuerently *i* affectionate subjects, doe prostrately beseech your most Princely consideration, to commiserate our grievous and long indured *k* p<sup>r</sup>ssures for confessing the *l* Catholike Romaine faith; the all onely meane (as we vndoubtedly beleue) of *m* saving our soules eternally.

We doe not presume (our dread Soueraigne) to begge the allowance of some fewe Churches, for the exercise of our *n* Religion, nor yet the allotting of any Ecclesiasticall living towards the maintaining of the *o* Pastors of our Soules (a benefice that is not denied by the Princes and *p* State politique of other Countries, where diuersitie of religion is tolerated, and infinite *q* good found to arise thereof,) but the one *y* degree of fauour that we seeke at your Maiesties hands in this case, is, that out of your Princely compassion, you would be pleased to reuerse the penall lawes, enacted by our late Soueraigne against *r* Catholike beleaguers, and to licence the practise of our Religion in private houses, without molestation to Priest or lay person for the same. For this (most gracious Prince) we intreate, for this we shall euer continue our humble petitions, and the suite being (as our faith assureth vs) for the not abolishing of Gods *s* noblest cause and honour vpon earth, and no wayes against the *t* peace, strength, or safetie of the Kingdome, but rather much convenient (if happily not *v* necessary) for the good preservation thereof, and also, for that the obtaining of the suite would bring vn-speakable renowne to your Maiestie, withall the chiefeest Rulers of Priests & their the Christian world, and endless comfort to *x* thousands (who other-ways living against their conscience, must needs abide in continuall *z* Dishonour not

B

horror Gods cause.

*z* **Barry** way contrary to the peace and safetie of the state. *v* **VV**ill you haue your suite perforce? *x* They rage of thousands. See what a little remissnesse may worke.

*d* Lost by harkning to seditions Masse Priests.

*e* Not one word of the Kings pietie and zeale.

*f* God graunt we be not troubled with parti-coloured beasts.

*g* If seditions packers hinder not, it may long continue.

*h* Ruse sardonio

*i* So long as the Pope list.

*k* A slander to

*Q* Eliz ibeths

gouernment.

*l* As you would

say Christ ndom

and Kent.

*m* Of loosing

soules.

*n* Popish idolatry and super-

stition.

*o* VVolves in

sheeps cloathing

*p* Not by Popish

Princes, if they

can choose.

*q* Yet in Spaine

they refuse this

infinite good.

*r* Seditions and

vn-catholike Masse

Priests & their

complices.

*s* Dishonour not

*An Answer to the Masse-priestes*

*i Importunate  
fellows would  
be excluded.  
k A generall  
miscieffe.*

horroure of Soule) wee cannot thinke it a breach of duetie, and lesse thinke it a point of disloyaltie, euer lowlie to sollicite, yea petition vnto i importune your Maiestie, for the happy graunt of so manifold, farre-spreading and k Vniuersall a blessednesse.

**¶ An answere vnto the principall  
points, and reasons of the Masse Priests  
Supplication.**

**CHAP. I.**

*Containing certaine obseruations vpon the Title, and Praeface of  
the Masse-priests, and their adherents malicious Supplication,  
and answering the first Section.*



He Locusts, that came out of the botom-lesse pit, as S. Iohn saith, Apocalyp. 9. *had baire as the haire of women, but their teeth were as the teeth of Lions*: that is, they adorned themselves so, as to the beholders they seemed most pleasing; but where they fastned holde, they tore and broke in sunder, as if they had beene deuouring Lions. The which we see verified in the Masse-priests, lebulizres, and other the Popes agents, the very Locusts come out of hell, and that haue long abused mens ignorance to their owne aduantage, but to the destruction of many poore Christian soules. They tell many smooth tales, and pretend Christian Religion, but in the end they entangle men either in treason, or superstition, or both. For all the Apostolike faith we professe; and that faith euery one may receiue of vs. But that pleaseth not them, vnlesse they can bring men backe to Romish idolatry and superstition. Furthermore as the Scribes, Mark. 12. *so these deuoure widows houses*, and make marchandise of mens soules.

Now



*presumptuous Supplication.*

Now of late they haue framed a brannew Supplication, and that to the King, as is pretended; and out of all their Authors, and chiefe Agents haue gathered the floure of their best reasons both from Religion and State, and placed them in the best order they could deuise. If then Christian people will escape their teeth, they must beware how they giue credit to their glozing and filed tale, faire in shew, but slender in prooffe, and substance, and most full of vaine surmises and vntruthes.

They call their discourse *A supplication*, but Suppliants vse to shew and present themselues to those, to whom they desire their Supplication to be tendered. And such as haue sutes to the King, doe not disperse their petitions into the hands of the common people. Herein therefore we obserue, that albeit these petitioners pretend to come to the King, yet their principall desire is to moue the people, and that is apparent by the words of their Title, where they affirme, that their reasons *are not unworthy to be pondered of all estates.*

Where they say, *they belecue, and therefore speake*: they imply, that they belecue as much, as is contained in this Supplication. But the Apostle 2. Cor. 4. from whence these wordes are taken, speaketh of the resurrection. Here therefore we may obserue first, that these fellows meane little good dealing, that so notoriously abuse Scripture in the very front of their worke; and next, that they haue a strange facilitie in beleeuing, that beleue such vaine fantasies and lies, as are contained in their Petition.

Where they speake of *prostrating*, either they referre it to reason and religion, or to their supplication. The first hath a lewde sence, implying that they meane to prostrate and ouerthrow religion. The second is improper. Because men vse not to prostrate Supplications. We doe therefore perceiue, that rather they will speake foolishly, then yelde the King his right. For to doe well, they should prostrate themselues, and not their Supplication at the Kings feete.

### *An Answer to the Masse-priests*

The Preface is full fraught with notorious and grosse vntruths, First, they make a faire flourish in the beginning, as if nothing could be more gladfome vnto them, then the glorious reigne of his Maiestie, and say, *that so many causes concurre of reioycing, that they know not where to begin to count.* Yet the world knoweth how the Spanish Infanta pleased them not long since farre better then the King, as appeareth *first* by the booke of Titles published by *Parsons*, and read commonly of Priests, and by oth auowed of diuers english fugitiues. *Secondly* by common speeches of the Iebusiticall faction & their adherents; and *lastly*, by the secret practise of the Duke of *Bracciano*, & other the *Infantas* agents in *England*. That the King was an vnwelcome guest to diuers of this faction, the treacherous plot of *Chrke*, *Watson*, and others declareth. *Secondly*, the sadnes of the Papists at *Rome*, and elsewhere, vnderstanding how quietly the King was receiued in *England*. *Lastly* the Masse-priests and the Popes agents had no reason to ioy in the advancement of a King so contrary to their deseins and purposes, and whom they count an heretike, and with whom by their owne rules they may not communicate.

*Secondly* it is very improbable, that the vnitng of these two Kingdomes of *England* and *Scotland* vnder one King could please them. For the stronger this Kingdome is, the lesse hope haue Masse-priests to preuaile. Further we finde by experience, that all the plots of these fellows in the late *Queenes* dayes to enflame warres betwixt *England* and *Scotland* were so many engins to hinder this vnion. And this his Maiestie did timely foresee in his great wisdom, and therefore now peaceably reapeth the fruites of his great patience, which vntimely warre might greatly haue crossed, and disturbed.

*Thirdly* who can imagine, that the Popes vassals can ioy hartly in the strength of his Maiesties Empire, that dependeth not on their Lord the Pope, but rather vpholdeth a Religion opposite to the Popes doctrine and tyranny? This therefore is another great vntruth, that they say of his Empire.

*A fourth*

*presumptuous Supplication.*

A fourth lye is that, which they tell of their ioy conceiued, for that the borderers are like to be reduced to Christian order, and the wast ground betweene *England* and *Scotland* turned to profit. For how can they reioyce in Christian order, that endenour to bring all to antichristianitie, disorder, and waste, as appeareth by their proceedings in *Ireland*, by their plots and agencie brought into rebellion, and almost all wasted? Furthermore, how can they delight in peace, and order, and good manurance of the countrey, that vnlesse they may haue a toleration of Popery, doe professe open malcontentment? Good it is for other Nations to haue peace with his Maiestie, especially for the *Spaniard*, for else hee would not so greedily seeke it, knowing that his trade to the *Indias* lyeth in the Kings mercy. A matter, that would returne the Rodomonts of Spaine to their Hempen shoes, and leather boucklers according to their olde fashion, but that Masse-priests should delight in our peace, trade and commerce with all nations, who will not give one blew point for a quintall of Masses, is vtterly false. For without warres, treason, and packing, their cogging religion, and the Popes vsurped domination cannnt stand.

False it is likewise, that they take delight in the Kings experience, and dexterity in gouernement. for the more excellency is in his Maiesty to mainteine his Kingdomes in peace, the lesse hope haue Papists to see their god of paste triumphing ouer euery altar.

A seauenth lye is that, which they tell of their ioy conceiued of the honors, eyther restored, or bestowed vpon some of the Nobilitie. For they vse not to reioyce to see others aduanced, vnlesse they be of their owne Caphardicall religion, and humor, which I doubt not, but these Nobles, they speake of, will disclaime. Nay some of these men haue cause all their life long to curse all Masse-priests, by whose traines their friends and auncestors haue beene ruined.

They pretend also to reioyce in the *promesse, wisdoms, iudgements,*

### *An Answer to the Masse-priesties*

*ment, clemencie, bountie, compassion, edification by example, the life of the Kings Maiestie, the noble disposition of the yong Prince, and his brother, the vertue of the Queene, and hope of further issue. But this doth make vp an eight lie, & that a loude and large one. For holding the King and Queene for heretikes, & fearing the same in their issue, it is not lawfull for them to reioyce in their prosperitie. Further suppose they could haue a dispensation to doe against law, yet their harts faile them for feare, as oft as they consider that the King is contrary to their profession: nay the more wise & valiant he is, the better he wil be able to hinder all their attempts, for the rearing vp of the Towre of Babel.*

The ninth vnruth is that, which they affirme of their Religion. For neuer shall they proue, that popish religion which teacheth, that the Pope is the head and foundation of the Church, and that vnrwritten traditions are equall to the written word of God, and that men are saued by pilgrimages and indulgences, & that Christes body is neither visible nor palpable; and that alloweth also priuate Masses, halfe Communions, & other abominations of the Masse, and the doctrine of the conuenticles of *Florence*, and *Trent*, and the rest of the Popes traditions is Catholike: nor that such, as holde these points are *Catholike beleauers*, as falsely they call themselves: nor finally, that the cause they defend, *is the cause of God, and Gods noblest cause*, as they affirme, and therein tell a most noble and remarkeable vnruth.

The last vnruth is contained in those wordes of theirs, where they affirme *itsuite good to arise of toleration of popish religion*, as may appeare by the reasons to be alledged hereafter.

What then are we to expect of these compaignions, but lies and false dealing, that make their entrance with so many lies? they are like to their holy Father, as the Prophet *Isay* saith c. 57. *filij scelesti, semina mendac, wicked children, and a lying generation.*

All these lies notwithstanding, bold they are with impudent faces to intreat, not onely a toleration of their religion, but

*presumptuous Supplication.*

but also a *reversing* of such lawes, as haue beene made against them. Matters not onely vnreasonable, dishonorable and impious in themselves, but also proceeding from weak & simple ground, as now God willing shall be declared.

CHAP. II.

*Reasons declaring the inconueniences, that may ensue either of reversing, or suspending the execution of penall lawes made against Massepriests, and their factious adherents.*

First, dangerous it is to make any innouation in matters of state or alteration in Lawes whatsoeuer. For neither are states once troubled soone to be settled, nor can lawes, that are the bonds of state, be dissolued without shaking the state, & praiudicing the peoples right. For if lawes (as Lawyers say) be written for the common good of Citizens, then needes must he praiudice a common right, that abrogateth lawes, which concerne the common interest of the people.

To abrogate the lawes made against Iebusites, Massepriests, and their factious abettours, would be a matter impious. The law of God Deut. 13. precisely comandeth false Prophets, & such as endeavour to draw men to idolatry to be slaine, and forbiddeth vs to shew any fauour vnto them. If then these popish priests prooue idolatrous sacrificers, as may by diuers arguments be verified, then to abrogate lawes against them, or to suspend the execution of them, were to abrogate or to suspend the lawes of God, as well as man.

Secondly, the reuersing of penall lawes against them, and their adherents, would in diuers respects prooue vnwise. First it would be vnwise for the Kings state. For if the doctrine of popery be admitted, that the Pope may excommunicate and depose Kings, how can the king be assured that he shall hold his Crowne, especially being euimy vnto the Pope, and his Antichristian religion? But this is the common Doctrine of Papistes, as appeareth both by their practise and Doctrine.

*An Answer to the Masse-priests*

*Gregory the 7. Paschal the 2. Innocent the 3. and 4. Iohn the 22. and diuers other Popes, went about to depose the Emperors of their times. Of late time Paule the 3. attempted the same against Henry the 8. of England: and Pius the 5. and Sixtus quintus against his daughter Queene Elizabeth. the same was also intended against Henry the 3. and 4. of France. Bellarmine lib. 5. de pontif. Rom. ca. 6. speaking of the Pope saith, he hath power to change Kingdomes, and to take from one, and to giue to another. Ghineard a Iesuite of France was hanged in Paris anno 1594. for teaching the like point against the King now rainging. And no man now dare affirme the contrary if he be the Popes true vassall.*

It would be also vn safe for the Kings person, For what security can the King haue for his life, if Popery should be freely taught. *Emanuel Sa a Iesuite in his Aphorismes for popish confessaries in verbo Tyrannus*, teacheth, that sentence being passed against a tyrant (that is in his vnderstanding, after the Pope hath declared any man excommunicate) it is lawfull for any man to execute the same. both *Sixtus quintus*, & his followers approued this doctrine, and *Ghineard* was therefore condemned and executed in Paris anno 1594. This is also the practise of the Romish Synagogue, as by diuers attempts of Priests & others to murder and empoysen our late Queene, and as the execrable murder of *Henry the third of France*, & the attempt of *Iohn Chastel* against the King now rainging sheweth. *Parsons* alloweth the violent attempts of subjects against their Princes in his booke of *Tiiles*, part. 1. ch. 3. *Sixtus 5.* in his declaratory sentence against Queene *Elizabeth*, anno 1588. exhorteth and commaundeth all her subjects to concur to her punishment.

Further, it would be vn safe for the people of *England*. For it is not likely, true religion having beene now settled in this Realme, that the Masse could be reestablished without trouble. For I thinke no true Christian will endure open idolatry patiently.

Finally it would be vn safe for true Christians. For the do-  
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*presumptuous Supplication.*

trine of Popes doth openly call all their vassals to our ruine. In *France* they neuer failed to cut christiāns throats, where they were maisters, as the infinite Murders and Massacres of Christians there doe testifie. Neither would they now content themselves to liue peaceably, but that they see Christians in all Townes to stand vpon their guards. But loose the chaines of Law, and then assuredly these Wolfes would not faile to declare their woolluish natures.

Thirdly, no man vseth to abrogate Lawes without iust causes. If then penall Lawes against Masse-priests and their factions abettors should be abrogated, then they must shew, that their doctrine, and practise in killing Kings, and making insurrections for their massing Religion is changed. But in doctrine they say their synagogue cannot erre. Their practise is declared to continue by the treason of *Watson* and *Clerke*, two Masse-priests, and other Masse louers their adherents.

Fourthly, to reuerse penall Lawes against this generation, were publicly to dishonour her Maiesty, that now is with God, and all the State and Parliament, that approoued and made those Lawes. For that were nothing else, but a publike sentence, declaring, that it was cruelty both to make such Lawes, and also to execute them.

Fifthly, as well might they require Lawes against notorious Traytors to be reuersed, as the Lawes against Masse-priests and their factious adherents, wherof most are in case of treason. The same also were nothing else, but to giue liberty to such, as are combined with forraine Princes, and intertaine intelligence with open enimies, and are still packing to bring into *England* popish slavery and idolatry. For this is also the case of Masse priests and their factious abettors.

Sixtly, this would be a point contrary to Christian policie. For neither did the Iewes at any time reuerse Lawes either against idolaters, and false prophets, or else against perturbors of States: nor did Christian Emperours euer thinke it reasonable, to repeale their Lawes against the murderous circumcellions; fellowes much like to the Iebusites.

*An Answer to the Masse-priests*

Augustine epist. 48. ad Vincentium, sheweth that *the terror of Lawes* against the Donatists, *did much profit.*

Finally, if our King should require the king of Spaine or Pope to reuerse their lawes, and demolish their butcheries and houses of Inquisition, or else if our brethren in Spaine and Italy would request the same, I belecue the Italians and Spaniards would not doe it. What reason then haue Papists to request that of others, which they will not themselves yeeld to others? if they would yeeld first, I thinke, they should not finde christian Princes of our Profession vnrasonable.

Nay, we cannot safely yeeld any mitigation, or suspension of Lawes, considering the violence that the enemies of Religion vse in prosecuting their plots, and mainteining their errors. *Queene Elizabeth* then prospered most, when she shewed her selfe most resolute in executing her Lawes; and should we shew our selues to be more base minded, then a woman, whose sexe is naturally fearefull? *Perdita ciuitates* saith Tully lib. 5. in *Ver.* *desperatis omnibus rebus hos solent exitus exitiales habere, ut damnati in integrum restituantur, uincti soluantur, exules reducantur.* This is the extreamest and most pernicious end, which lost common-wealths are drawne vnto, to restore condemned persons, so let prisoners loose, and to bring home fugitiues. What better estate, I pray you, should wee then haue, if dissoluing Lawes, we should bring home fugitiues, and giue liberty to damned Masse-priests, *catenarum colonis*, that is, the true claimers of chaines and fetters, as the comickall Poet calleth a certaine fellow much of their disposition?

*Plantain.  
Asinar.*

CHAP. III.

*Reasons of State against Toleration of Popish Religion, requested by the Masse-priests.*

IN matters of Religion, it is not altogether fit to depend vpon humane Policie, that must alwayes submit it selfe to diuine lawes. Yet when Pollicie concurrith with Religion,  
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*presumptuous Supplication.*

christian men should shew themselves neither well instructed in Religion, nor State, if they should neglect rules of State, *istote prudentes sicut serpentes. Be wise saith Christ Matth. 10. as serpents.* If then toleration of Popish religion, such as is demanded, be contrary to grounds and rules of Policy; then I thinke no christian politike and wise man will iudge it fitting, to receiue a swarme of locustian Masse-priests & Friers, stinging like Scorpions, and biting like Lions Apocal. 9. into the bosome and bowels of the State, nor permit a gallimaufrey of Masses, and hoch-pot of popish superstitions to be tolerated eyther by Lawe, or conniueance of Officers.

But that is apparant first, for that no King can liue without danger, where either such birdes are suffered to flye abroad, as these are, or such doctrine taught, as they bring. For if it be lawfull to empoysen and lay violent hands vpon Princes and Kings excommunicate, & deposed by the Pope, as *Ghineards* positions recorded in the register of the Parliament of *Paris* Anno 1594. purport, and as *Parsons* in his booke of *Tules* *part. 1.* would prooue, and as *Emanuel Sa* in his aphorismes *verb. Tyrannus*, affi-meth, and as *Walpoole* that veneficall Iebusite told *Squire*, and finally, as the practise of Masse-priests, in attempting at diuers times to suborne Murderers to kill Kings, plainly sheweth; no King can bee safe in his Kingdome, if these or their adherents can come neere him. They will say perchance, that the Pope will not excommunic our King. But that is a ridiculous supposall, especially considering the christian Profession of his Maiestie, and the Popes lawes against such, as the aduersaries of Religion call Heretikes, and their continuall practise. Let the King once fall into trouble with his neighbours, or subiects, into which Masse-priests will not faile to drawe him, if they can; and then assuredly the Pope will not faile to playe his Popes part, and to throwe out his thunder-bolts. For so former Popes haue dealt with the Emperours, *Henry the 4. and 5. Frederick the first*, and 2. *Lewes of Bawer* and others; with King *Henrie the 3. & Queene Elizabeth* Queene of England, with

*An Answer to the Masse-priests*

*Henry the third and fourth of France. Gbmeard* in his positions before mentioned, doth terme the execrable Murdes of *Henry the third of France*, committed by a *dominican*, or rather a *dæmoniackall Frier*, *an heroicall acte*.

Secondly, his maiesty should not be able to hold his crown, if the Popes followers and fauorites should get any sure foote in England. *Paul the third* in his seditious Bull against King *Henry the 8.* commanded *the Nobles and other principall men of the Countie*, to oppose themselves with force & armes against him, and to throw him out of his kingdome. And this did also *Pius Quintus*, and *Sixtus Quintus* against *Queene Elizabeth*. *Belarmine lib 5. de Pontif. Rom. cap. 6.* and *Saluatore Iebusie* in his aphorismes, and *Parsons* in his traytorious booke of Titles part 1. cap. 3. and the rest say, that the Pope hath lawfull power to depose Kings, & to driue them out of their Kingdomes. Who then of all the Popes vassals dare contradict or withstand the Popes bulles, or deny a common doctrine of their teachers, or will nor concurre with the Pope, rather then with excommunicate persons, and men of a contrary Religion?

Thirdly, it would be a very absurd thing, to suffer treasonable doctrine to be taught publikely, & to vncaine Traitors, that now are withholden and tyed fast with Lawes so, that they cannot practise without manyfeste danger, especially, if the Kings officers do their duties.

Fourthly, it would be dishonourable for the whole State, if we should admit idolatry, popish tyranny, and superstition, which the late *Queene of happy memory*, so happily excluded and expulssed out of the Kingdome. True Christians endeavour to go forward toward the marke of Christian perfection. But if we should retorne backe into *Egypt*, or desire to liue in *Babylon*, we should declare our selues neither studious of perfection, nor of Christian Religion, nor carefull to maintaine the reputation of our Nation.

Fifthly, this toleration of popish religion would worke great danger to all that professe the Christian faith. For who knoweth not, how Papists keepe neither faith nor promise made

*presumptuous Supplication.*

made to vs, and how they neuer haue failed to massacre our brethren as oft as they could take them at any aduantage? *John Huffle* was cruelly burnt at Constance contrary to the Emperours safe conduct. The Admirall of France *Anno 1572.* together with many Nobles, Knights and Captaines, beside many thousands of the meaner sort, was most cruelly massacred, contrary to solemne oathes and promises. The Pope and his vassals are bloody like the purple whoore *Apocal. 17.* whose garments were dyed in the blood of Saints.

Sixtly, the same would worke a great diuision betwixt subjects of contrary Religion, and that not onely in euery Citie, Countie, and parish, but also in priuate houses and families. For it may not be imagined, that Christians so taught, as we haue beene, can either endure the dog-tricks of Masse priests at the altar, or the abuse of idols in Churches or houses, or the Simoniacall sa'e of the Popes marchandise in their practise, or the whole leuaine of Papists.

Finally, if popish religion should be tolerated, we should admit a religion prejudiciall to the Kings authoritie, and royall Title. For it deprineth him of his Title of Supreme Gouvernour, and taketh away his authoritie to make Lawes, or to giue sentence or determine any thing in Ecclesiasticall matters. it depriueth him also of his authoritie in gouerning the Clergie, teaching, that the same is exempt from the Kings Lawes and Iudges, both concerning Ecclesiasticall matters & linings, as *Bellarmino* in his Treatise *de exempt. Cleric. & Eman. Sa.* in his *apophyses in verb. Cleric.* doe teach.

Wee should approoue a religion, that dishonoureth the King, and maketh him subiect to the Popes lawes and censures, and throweth him downe at the Popes feete.

We should admit a religion that dooth prejudice the Kings reuenues, teaching that tenths, and first fruits, & the ordering of Ecclesiasticall linings, doth principally belong to the Pope.

We should admit a religion, that is prejudiciall to all Bishops and Ecclesiasticall Ministers; and disableth all their iurisdiction, and bringeth all Churchmen vnder the Pope.

*An Answer to the Masse-priests*

We should admit a religion that oppresseth the Commons, & maketh a Trade of selling spirituall things, as Relicriptes of Iustice, Licences, Dispensations, Indulgences, & all Faculties: as the Faculties of Masse-priests declare, that buy and sell all they haue to deale for by their commission.

We should admit a religion, that would impouerish our Nation, if it were generally receiued. *Romanus Pontifex* saith *Iohn* of Salisbury in *Polycrat. lib. 6. cap. 24. omnibus gravis est. The Pope is greuous to all men.* and that was by reason of his exactions. *Boner* in his Preface before *Gardiners* booke *de vera obedientia* saith, they amounted wel-neare to as much as the Kinges reuenues. *Adantian Calamit lib. 3.* saith all things were set to sale by the Romish church-men.

To conclude, we should declare our selues most base and cōtemptible slaues, if we should submit our selues to Italians and other strangers, and fall downe like beastes at the Popes impure feete. We should degenerate from our Ancestors, and shew our selues more effeminate then women. O Noble and Heroicall Queene, that art now with God reaping the fruits of Christes promises to his children! with what indignation wouldest thou haue reiected such a wicked motion, if any durst either haue exhibited, or commended the same? but such is the power of Satan working in his ministers, that now they are not ashamed to motion and craue a Toleration of Popish religion, which in time past no man scarce durst mention.

But whosoever respecteth either the honor, or safety of his royall Maiesty, or the honourable memory of our noble Queene deceased, or the resolution of the *Lorde Burleigh* late Lord Treasurer, & other noble Lordes & true English-men, that neuer could endure such motions, or the honor and safety of the State, or the reuerence due to the true pastors of our soules, or the ease of the Comons and Common-wealth, will neither admit a Toleration, or Conniuecie at popish religion, nor willingly heare of it.

*presumptuous Supplication.*

CHAP. IIIII.

*Reasons against Toleration of Massing religion drawne from  
groundes of true Christian Religion.*

**B**Vt were any shew of profite or policie to be made, for the drawing in of the Pope, & the returning backe into *Egyptian* slauerie, or rather for precipitating Christians into the bottomelesse pitte of popish abuses; yet when we consider the abominations, falshood and superstition of Romish religion, we cannot chuse but admire the dulnesse of those, who either marke them not, or whom neither piety nor conscience moueth to abhorre and suppress the same.

The Law of God Deuteron. 13. is most strait against false Prophets, especially such, as by their predictions would carry men headlong to idolatry. It toucheth also such as either conceale them, or will not punish them, forbidding the brother to pittie his brother, or the father his sonne, or the husband his wife, or one friend another. That the Iebusites and Massepreistes are within the case of this Law, no man of Religion doubteth. Nay, they themselues can not wel deny, seeing they giue diuine worship or *latris*, to the crosse and crucifixe, and images of the Trinity, and that contrary to the determination of the 2. Synode of Nice, though otherwise well affected to Images. Further they burne incense, make their confessions, and vowes to Saints, & now and then to Images. Lastly, *Parsons* that notorious Traitor & rinegate Fryar, in his *ward-word*; and *Weston* in his booke *de triplici officio*, or rather *de triplici sua stultitia* foretell of many calamities, stormes and dangers, that were like to ensue vpon the last Queenes death, where, God be thanked, all is fallen out contrary to those false Prophets predictions.

*Elias*, 1. King. 18. saith thus, *how long do you halt betweene two? if God be God, follow him: if Baal be God, follow him.* So we say, how long shall we wauer betwixt two religions? if God

*An Answer to the Masse-priests*

be God, and his written worde be Trueth, then are we to follow him, & to found our faith vpon his Word. If the Pope be the supreme god of this world, and his determinations true; then we are to follow the Pope and his Decretals. No man, certes can allow popery, but he must condemne the apostolical religio of *Christ Iesus* professed in this Church of England.

*What communion saith the Apostle 2. Corin. 6. hath light with darknesse? What concord hath Christ with Belial? or What part hath the beleuer with the Infidel? What agreement hath the Temple of God with Idols?* as many therefore as belecue, that the Papists walke in darknesse, and follow antichrist, liuing in idolatrie and infidelitie, wound their consciences, if they grant any toleration of popery, or consent to it. The rest must needs runne into the same danger, vnlesse they can answer the reasons brought to prooue the Pope antichrist, and Papists to be false worshippers of God, or else plaine Idolaters.

I. Tim. 4. the Apostle saith, *that in the last times some shall depart from the faith*, and describeth them vnto vs by two properties. First, *they shall forbid to marry*, and next they shall command to *abstaine from meates*. And these doctrines the Apostle calleth *doctrines of diuels*. But no Christiā is to endure the wicked doctrine of diuels. If the Papists answer, that the Apostle speaketh of *Encratites*, & Manichees, we reply, that his words are generall against such as forbid any sort of men to marrie, as a *fleshly and libidinous thing*, as doth *Siricius c. plurimos. dist. 82.* or, that place holinesse in abstinence from certaine meates, as doe the Papists. Beside that, the Apostle speaketh of the last times, so that any man may see, he rather aymeth at the new, then at the olde heretikes.

In the Reuelation cap. 18. God calleth his people out of *Babylon*, saying, *goe out of her my people, least yee be partakers of her sinnes, and receiue of her plagues*. Whosoever therefore doe communicate with the whoore of *Babylon*, shall be partakers of her plagues. As for those, that bring backe Gods people to the whore of *Babylon* placed on the seauen hilles, they shall vndoubtedly drinke of the cup of Gods wrath. Now,  
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*presumptuous Supplication.*

that latter Rome is *Babylon*, and that the Pope is the head of Antichristes kingdome, and rightly called *Antichrist*, it is sufficiently declared in bookes written of that argument, and no way answered, as yet.

Apocal. 14. we read, that if any man worship the beast, and his image, or receiue the marke in his forehead or hand, the same shall drinke of the wine of the wrath of God. Now what is this, but to communicate with Antichrist, and to receiue the markes of Romish religion? herein they also offend, that permit others to receiue these markes.

The Bishop of *Pergamus* Apocal. 2. is reprehended for winking at false teachers and their lewde doctrine, and the Bishop of *Thyatira* for suffering a false prophet to seduce Gods people.

The Prophet *Danid* Psalmie 16. speaking of Idolaters, saith, *he will not offer their offrings of blood, nor make mention of their names within his lippes*. how then can they excuse themselves, that permit the idolatrous Masse, where euery polleshorne priest pretendeth he offereth the very blood of Christ, and all that are present fall downe like beasts worshiping the bread & chalice, or as the Papists themselves say, the sacrament?

Besides these arguments, wherein the words of Scripture seeme directly to touch the popish religion, and those that can suffer it, and winke at it, diuers reasons may perswade vs, in no case to admit a toleration of poperie.

First, we are not to suffer any religion, that hath other foundation, then the doctrine of the Prophets & Apostles, but such is Popery by the confession of *Stapleton in prasat. in relect. princip. doctrin.* We haue saith he, another foundation of Christian religion, diuers from the Apostolicall and Propheticall Scriptures.

2. We are to pronounce them anathema, which preach beside that, which the Apostle preached, as himselfe teacheth vs *Galat. 1.* but the Papists preach the Pope and his decretaline doctrine, which is both beside, and contrary to the Gospell preached by *Paul*.

3. Christian religion neuer called the Pope the foundation,

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*An Answer to the Masse-priests*

the head or the spouse of the Church, as *Bellarmino* in his bookes *de pontif. Rom.* and other *Papists* do. Is it not therefore safest, to reteine Christian religion, built on Christ Iesus, and to reiect Popery built on the Pope?

4. No religion is to be tolerated that leaueth the rule of faith, that is, the holy scriptures, which of all are called *Canonicall*, and seeketh defence and succour out of other rules, as traditions, popish determinations, schoolemens distinctions, and such like leaden and Lesbian rules. But *Papists* deny scriptures to be the onely rule of faith, as *Bellarmino lib. 4. de verb. dei. ca. 4.* and others commonly teach.

5. Ancient religion neuer held the bookes of *Tobia*, *Iudith*, *Wisdom*, *Ecclesiasticus*, and the *Machabees* to be of equall authoritie with diuine scriptures of the old Testament extant in Hebrew, as may appeare by *Hieromes* testimonie in *prologo Galeato*, *Gregory Nazianzen*, and others. But the *Papists* assembled at *Trent* account them equally *Canonicall* with the rest. Why then should not all abandon them, and returne to olde religion?

6. Popish religion is grounded vpon vnwritten traditions. but no man is to follow or admit a religion, whose grounds are either contrary to scriptures, or to themselves, or are new and vncertaine, or else depend on the credit of man, as most of their traditions doe.

7. The true and ancient Church read scriptures only publicly, as appeareth by the second Apologie of *Iustine Martyr*, and not the fabulous legends of *Christopher*, *Catharine*, *George*, *Austine* the Monke, *Audrey*, *Cutbert*, and such like, as doth the Church of *Rome*. Who then would not rather follow the true churches doctrine, & only that, then the mixtures of popery?

8. The religion which the Masse-priests desire, speaketh hardly of scriptures, calling them *a nose of wax*, *a dead letter*, *a letter that killeth*, and saying, that they are *obscure*, and *hard*, and *the booke of heretikes*, and such like, contrary to the fashion of true religion.

9. The same containeth grosse lyes, as the legends contained



*presumptuous Supplication.*

ned in their breuiaries, and the annales of *Cesar Baronius* doe witnesse.

10. The same teacheth the worship of Angels contrary to the decree of the *Laodicene Councel* ca. 35.

11. The same adoreth the Virgin Mary, and Saints, which *Epiphanius* writing against the *Collyridians*, teacheth to bee heresie.

12. The same mainteineth grosse idolatry, calling the Sacrament, *the Lord their God*, and giuing *latrian* to the image of God the Father, God the Sonne, the Holy Ghost, and the Crosse, and saying to the Crucifixe, *thou hast redeemed vs*, as *Bellarmino* confesseth, *lib. 2. de cult. imag. ca. 23.*

13. The same giueth to *Christ* in the sacrament a body inuisible and impalpable, & that filleth no place: which destroyeth the nature of *Christs* true body, and is hereticall.

14. The same hath disanulled *Christes* institution in the holy sacrament, by bringing in priuate Masses without communion, halfe communions, reseruatiō of the Sacrament, and diuers other lewd customes.

15. The same reteineth sacraments neuer instituted by *Christ*, as extreame vnction, and maketh repentance, orders, & other holy rites sacraments as well, as the Lords Supper.

16. The same was neuer heard of before the late conuenticles of *Constance*, *Florence*, and *Trent*, and the publication of the *Romish* faith by *Pius* the fourth.

17. The same teacheth her followers to make their confessions and vowes to Saints, to Angels, to the Virgin Mary.

18. The same teacheth, that a dog, or hog, can eate the true body of *Christ Iesus*, which is a scorne of all religion.

19. The same consecrateth a Paschall Lambe, which is a ceremonie meere Iudaicall, yet reteined, as appeareth by the *Roman Missal*.

20. The same teacheth men to kisse the Popes feete, and to beare him on their shoulders, and to call him, *their Lorde and God*.

21. The same affirmeth that the Pope, that is for the most

*An Answer to the Masse-priests*

part vnlearned in toonges, and religion, is the supreme iudge of controuerfies of religion: which is as much, as if the same should determine, that a blind man may be supreme iudge of colours.

\* *Math. 18.*  
*Jo. 9. 4.*

22. The same consisteth in knocking, ringing, heauing of sacred Cakes, skipping about the Altar, greasing, and such like externall ceremonies; whereas Christ signifieth \* that true religion consisteth in the heart, & is executed in spirit & truth.

23. The same doth buy & sell Masses & indulgences, if not directly, yet indirectly, & maketh a trade to truck for foules.

24. The same vpholdeth the tyranny of Popes, and teacheth deposing of Kings.

25. The same teacheth that diuels are driuen away by holy water: and therefore after a new meere heathen fashion consecrateth water and salt.

26. The same lighteth candles at noone day, to shew that Papists liue in miserable darknes, and see nothing in the sunne light.

Finally, the kingdome and religion of Popery cannot be maintained, but by impudent and grosse lyes, palpable flattery, lewd falsifications, singular periury and forgerie, and principally by tumults, warre, and bloodshed. The Fathers dayly the Papists corrupt and falsifie. *Bellarmino* and *Baronius* are full of lyes and falsifications. The Legends are shops of lies & fooleries. Their periurie & crueltie is noted in all histories. Who soeuer therefore either regardeth the lawes of God, or abhorreth falshood and heresie, cannot choose but abhorre all the abominations of the massing religiō, & neuer suffer any such thing within the realme of *England*, if he can hinder it. Those Kings of *Israel*, that together with the lawe of God retained groues and hill altars, and other reliques of superstition, neuer prospered. The mingled religion of the Samaritans to the ancient Iewes was most odious. *Emanuel Commenus* that linked himselfe with the *Turke*, & cancelled the curses publickely set out against Turkish religion, became afterward in all his actions most vnhappy, and after his death, most infamous.

CHAP,

CHAP. V.

*Reasons against toleration of the Masse and popish superstition, drawne from the practise and confession of the aduersaries.*

**I**T were a matter easie to multiply particular reasons against the toleration of popish religion, euery particular point giuing vs matter of Argument. But I will now content my selfe onely with one more, which is drawne from the confession of the aduersaries of religion, and their practise.

In *Spaine* and *Italy* it were a strange matter to moue for a toleration for those Christians, which are of our communion, and very vnllikely it is that the Inquisitors will cease their cruelty, or the Pope or Princes of *Italy* their prosecution of true Christians. Why then should they demand that of vs, which in like case they will not yeeld to vs? Is it not law, that men should be content to be censured by their owne sentences? may it is, both law and reason that men should abide by their owne lawes, as the law *quod quisque ff. quod quisque iuris in alium statuerit*, declareth. If then we may haue no good conditions in *Spaine* & *Italy*, the Papists may do well, to forbear to speake of *England*, where Christians are better resolu'd of their religion, then Papists can be of their new superstitions, especially considering the diuersity of our grounds.

May the aduersaries plainly declare, that indifferency of religion, or toleration of two contrary religions in one kingdome is intolerable. *Possenn biblioth select. li. 1. c. 26.* saith, it is first a diuinish inuention: 2. that it is contrary to Gods ordinance: 3. that it repugneth against the lawes of *Moses*, of Nature, and the Gospell is false: 4. that it is contrary to the substance and proprieties of Christian faith: 5. that it taketh away the truth & certainty of Christian faith: 6. that it taketh away the certainty of Gods diuine worshipping, and of the Church: 7. that it taketh away Christian discipline: 8. that it cutteth asunder the vnitie of the Church: 9. that it is contrarie to the words of God: 10. that

*An Answer to the Masse-priests*

it is repugnant to the practise of the primitive Church, the authority of Fathers, and Decrees of Emperours: and finally, that it provoketh the Wrath of God against the authors of it. If then the adversaries themselves see liberty of divers religions to be so pernicious, where they have winde in poope, I hope, they will pardon others, that will not admit their lewd, pernicious, and phantastickall opinions.

## ScE. 2.

**a Leave your  
malicious  
terms.**

**b Plunge seditions.**

c This dispenall  
use wrought a  
generall revolt  
in Ireland.

d. Not if the  
Pope counter-  
mand them,  
I hope.

Can you such  
fellows true  
affected sub-  
jects?

f In England  
we have but  
one religion  
publikely pro-  
fessed.

*A ridiculous  
conceit of sup-  
posed carboiles.*

h Avant vuit  
your poudrable  
lets.

i Popes strine by  
blood to get tri-  
ple crownes,  
and not we.

And because we would not be thought to speake vnaduisedly in the  
premisses, we craue leaue of your gracious Maiesty to adioyne a few  
briefe reasons for remonstrance of that which is said.

1. The world knoweth that there are three kindes of subiects in the Realme, the *a* Protestant, the Puritane, and the Catholikelie affected, and by generall report, the subiect Catholikelie affected is not inferiour to the Protestant or Puritane, either in *b* number or alliance, or generosity of spirit and resolution. Which multitude or third kinde of subiects, would through the benefit of the *c* dispensall vs<sup>e</sup> or toleration of their religion, hold themselves infinitely obliged to your Maiesty, and be ready in all occurrences very willingly to sacrifice their liues and last drop of blood in any *d* seruice foeruer belonging to the defence of your Maiesties person, crowne, or dignity: whereas being debarred of the said fauor & freedome of conscience (in which consisteth the true comfort of soules and all Christian courage) they must be forcibly driuen to lament their hard fortunes, to lye groaning vnder their crosses, and consequently without spirit or forwardnesse in *e* action, vnapt for any employment, as persons ouerwhelmed with griefe and desolation of their most piteous and miserable state.

2. Again, the *f* Puritane, as he increaseth daily about the Protestant in number, so is he of a more presuming, imperious, & hotter disposition & zeale, euer strongly burning in desire to reduce all things to the forme of his owne *I*dea, or imagination conceiued, and therefore by discourse of reason not vnlike ( the enterprise being to be paralleled by many examples ) to attempt the *g* ouerthrow of the Protestant, and bring the kingdome, especially the Ecclesiasticall state to a parity or popular forme of gouernement if the Catholike (perchance the *p*owrablest *k*t thereof) were once extinguished & to extinguish him, no means more potent, than to forbid & punish the exercise of his religion, And what confusion, ha- uock, & effusion of blood such an attempt would worke in the comon- weale, it is easie to coniecture, whiles the Puritane with his complices, & such as thirst (an infinite nūber) to haue matters in scuffling, to impugn on the one side, and the Bishops, Deanes, Cannons, and the greatest pos-  
sellers

*presumptuous Supplication.*

lors of spirituall linings, with all those that do adhere to them, defend on the other side; and either party stiffly and violently *a* persecuting other, as is the custome in such commotions, without regard of God or country. Which disastrous and most deadly mischief cannot in probability approach, or euer grow to head, so long as the *b* Catholike findeth fauour with your Maiesty, in enjoying the free vse of his religion. Or put case the Puritaine should euer aduenture to make such an attempt. Yet the oddes against him (he hauing two sorts of aduersaries, the Protestant, and the *c* Catholike affected by the foresaid fauor) are much *d* greater then any way in reason or likelihood the victory may be iustly doubted of.

3. Moreover, toleration of Catholike religion seemeth very conuenient for strengthening and *e* securing your Maiesty against all worldly attempts forraigne and domesticall. Against forraigne in respect the cause why any such trouble should be once intended, must needs be in all probability the restoring of *f* Catholike religion, which pretext or cause is quite remoued by your Maiesties grant of the free exercise thereof. Or if it should fall out, that notwithstanding the happinesse of the said most soueraigne fauour, any forraigne Prince, or Princes confederated, either on enuy of your Maiesties greatnesse, or vpon feare of what consequence the vnion of the three Kingdomes might prooue in time, should be so intemperate, as either to intice companies within the Realme, or inuade vpon the aboue named pretence, *g* no doubt but all Catholiks would sooone *b* disclose the practise, & most willingly straine the vttermost of all their possible forces and resistance for withstanding the said enterprife, made by whosoouer, & vnder what shadow of title or authority soeuer. And if intestine warre or any vproare should happen thorow any disloyalty of the subiect or other accident, there can be likewise no doubt (the Catholike religion teaching all *i* temporal obedience to princes, & more *k* seuerely censuring and punishing all sorts of rebellion, then doth either the puritaine, or the protestant doctrine) but that all Catholikes would presently flock to the banner of your Maiesty, & with the effusion of their best blood first guard and *l* protect your royall person, & then defend al *k* singular your Highnes rights & *m* prerogatiues. A bounden duty, as our selues do right willingly acknowledge, & the contrary a most detestable & unreasonable offence, neuertheless the readines & performance of our services herein cannot but increase your Maiesties strength & safety of the crown & Realme: the things we *o* desire to haue beleueed, & would remonstrate. *l* As *V* Volues

4. Furthermore, both the ancient Philosophers and the statemen of garde sheepe. latter time do write, & common sence proclaimeth, that the glory, puissance & stables of a kingdom, consist more in the true vertue & goodness, than in the store and multitude of subiects; becaus vertue begetteth glory, & is the cherisher of fortitude both which disdaigne nothing more than *p* treachery, & basenes of minde, the common Slewces which

te iudico serue nequam. *o* And we deny. *p* Then were English Masse-priests base fellows  
*l*ouues Ann. 1588. seeking to betray their Countrie.

*a* This the seditions Masse-priests wish, but without hope or reason.  
*b* False idolatrous Masse-priests.  
*c* No Christian desireth their society.

*d* The more is their fault, that suffer the Masse-priests faction to grow great.  
*e* O miserable security, resting in the Popes sickle will.  
*f* Is Popery a ball of contention?  
*g* Extreame doubt where the Pope is the party.

*h* They are great disclosers.

*i* Not Ecclesiasticall.

*k* Ridiculous, The Pope so easily dispensing with oaths and treasons.

*l* As *V* Volues  
*m* They deny his supremacy, and defend the Popes pre-rogative.

*n* De ore tuo

## An Answer to the Masse-priestes

b The God of  
Papists is a  
Vvaser in a  
Pise.

conuey into all estates all that is dishonourable. And it is seldom in a  
uerseene (most noble King) that they who are constant, & obedient &  
faithfull to God in the religion they beleue, are not likewise true sub-  
iects, & faithfull to their King in all duties appertaining. For as grace,  
the feare of sinne, & the loue of heauen do worke them to the perform-  
ing of the one; so will the same grace, feare and loue (the neglect be-  
ing of equall dantage in both) induce them to obserue the other. Nay,  
they both are so neerely alied, depend so absolutely one of the other, and  
are a like essentially linked together, as the one cannot be either laudable  
or indifferently fulfilled, and the other not accomplished.

c Catholike  
Masse-monger.  
d Christes  
Church.

How constant and faithfull the c Catholike hath caried himselfe in the  
religio he professeth, it appeareth by this, that neither the paying of twē-  
ty pounds a moneth, onely for not going to the d Protestants Church, or  
where his ability could not afford so much, there the e leasing of two  
parces of his linings, and the vtter forfeiture of all his goodes, nor mak-  
ing of Priestes (the feeders of their soules) to be f traitors, and their  
receiuers, felons (lawes and penalties that neuer had similitude of in-  
stance or president in the world) either did or could make him to deny,  
or exteriorly to disguise his religion, or relinquish to practise it: proofes,  
in all vnderstanding most sufficient to conuince, that he dreading God,  
feareth to offend his conscience, & that he Christianly seekes to saue his  
soule. And if so, then as we think there cannot iustly be made any doubt,  
but that he will like wise shew himselfe obedient & duetyfull to his Soue-  
raigne in all things that belong to g temporall allegiance, or wherein  
soeuer the omission may taint or endanger the safety of his h soule.

e The VVorld  
knoweth  
vvhat fauour  
vvas shewd in  
executing these  
lawes.

f Are they not  
traitors that  
conspire vvith  
forraine ene-  
mies?

Of that which is said, we would, vnder your Maiesties gracious leaue,  
inferre, that the i Catholike subiect is (if any other) the glory, strength  
and perpetuities of the Kingdome, because he principally seeking heauen  
in this world, and will not for the world be diuerted, cannot be k treache-  
rous, or disloyall, or vndutifull to your Highnesse, but in euery seruice,  
and distresse occurring, valiant, resolute and most faithfull. By which it  
seemeth manifest, that if the lawes of our deceased Queene should not  
be repealed; but more, if they should be re-established (a rigor which  
in it selfe presently imbarketh vs into l calamities) alas your Grace doth  
not onely thereby m deprive your imperiall crowne & realme of the best  
meriting affections, and suppressingly disable those your subiects, who o-  
therwise would for their qualities stand your Maiestie and their Country  
in good seruice, & do much long for opportunity to make knowne their  
readines thit way: but your Highnes by the same shall also giue occasion  
to the frailer sort, of adueaturing their Soules to euermlasting damnation,  
by dissembling their faith and religion. Which inconstancy and vniuer-  
sally part of theirs, how little credit or reputation it ought to bring vn-  
der France, and to them, or is cause of trust to your Maiesty, we leaue that prudent and  
Northern Rebels heroically example to inform: your Highnesse, which n Nicophorus lib.

g Not, if the  
Pop: excom-  
municate the  
King.

h That they  
venture on the  
Popes vvar-  
rant.

i The factious  
Masse-mongers  
the onely trou-  
blers and ene-  
mies of this  
kingdome.

k VVere not  
the leaguers  
of France, and  
of England

treacherous? l They threaten ciuill vvarrres. Is it not time then to beware? m Look you  
foose Papists fall from his Maiesty. n Nicophorus here is most falsly alledged, and the sto-  
ry mistaken.

## presumptuous Supplication.

6. cap. 35. and others record of the Emperor *Theodoricus*, who seeing a speciall minion of his to haue changed his religion, thereby to please you vnderstand and wind himselfe into greater fauor, iudged him to lose his head, saying, nothing.

*Si Deo fidem sinceram non seruasti, quomodo mihi qui homo sum, consecutus* b Continually am I saunam prestabis? Thou that hast violated thy faith with God, how is strife & emulation it possible thou shouldest keepe thy fidelitie with me being a man?

5. Besides, the good that to our vnderstanding, would redound to your Highnes, and the whole realme, by the grant of a toleration, is manifold and very great, for that the same could not but beget and foster a right earnest & zealous emulation, or holy strife among your Maiesties subjects, differing in religion, who should exceed the other in duty, seruice and loue towards your person and affaires, while euery one enioyed the freedom of his conscience, a mean of all others most likely to make your owne state and person very secure, c renewnable and bledd: your kingdomes opulent, peacefull and inuincible: your subjects studious, seruiceable and louing, and in all imployments pressing to surpassse one the other in care and diligence. Then the which, nothing can be thought that is either more happy, more glorious, or more generall, and which d earthly heaven, if it be any other way to be attained, it seemeth soonest, by granting a toleration of religion, & by indifferently preferring the Professors, according to euery mans desert, quality and sufficiency: because all beeing in this maner interested in your graces fauor, & vnpartially tasting the sweet therof, c anor be but all fastest vnited in the defence of the Realme, & in tenderest e safegard of your Maiesties person, crowne & dignitie.

6. Neither would toleration of Catholike religiō blesse your Maiesty and all your seuerall Dominions, with the happines praecedent onely, but the same would also inuite all the Catholike kings & rulers in Christendome (being incomparably more in number and f potencie, than are the Protestant, Puritan & Lutheran Potentates) to g seeke & continue a true and reall league, both of peace & amitie with your Highnes (the soueraine and selfe life of princely felicitie: ) & make your Majesties choise of matches for your children far more noble, rich & ample, in regard no b Catholique Prince will refuse to entertaine yea to sue for like treatie, where toleration of his Religion, is by Royall assent permitted.

7. It is affirmed in holy Writ, that Mercy & i Truth preserue the King, and his Throne is established by clemencie; Auowances, which before they were written, the great Monarch *Artaxerxes* well obserued & trusted vnto. For ruling ouer many nations, & hauing subdued the whole earth vnto his dominion, concluded neuertheless with himselfe (as it is read in the book of *Esther* c. 1. v. 2.) To gouerne his subjects with k clemencie & lenitie. And the reason is plaine, for that the loue of the subjects (soonest & most k vvwonne by these vernies) is the strongest castel in the world, an army if any other, most puissant, & a bulwarke inexpugnable. And as nothing can fit so neere a christian mans Soule, as the religion he belecueth: so vndoubtedly



## An Answer to the Masse-priests

a If it be grom- tedly no mercie, no clemencie, no lenitie, of what nature, or in what man-  
ned on Christ ter fouer, can relish so sweete, so lastingly gratefull, so forcibly binding,  
his written raushing, and as it were, conuincing the hearts of subiects, as doth the  
word: mercy and benignity which is shewed in licencing freedom of a consci-

b Papish super- ence, & the exercise of religion. So that by permission of b Catholike re-  
stition: ligion ) a religion, that of all other kindes of religion, hath most and  
c Not compar- c worthiest Professours in other Kingdomes that next border vpon your  
ble to his High- Highnesse, and heither the least, nor d meaneest sort of subiects within  
nesse: your owne realme ) your Maiestie may make millions in and without

d Stil they grate your territories, so entirely and affectionately deuoted to your person,  
on their forces. crowne and posteritie, as no attempt, no danger, no tumult can arise,  
e V'oe to him wherein your sacred Maiestie shall not finde present & e secure harbour.

that see'eth 8 In few words, for that we are loath to be tedious to your Maiefty,  
securitie in the in multiplyin of reasons, beside the pleading of these and other like re-  
succour of these gardfull f Motiues that might be alledg'd, which doe all directly stand  
fellowes. for toleration, we further thinke (vnder your Maiesties correction) that

f Viz. To rebel- the permission of the libertie we intreate, is, neither in g reason, of State,  
lion as may iust- a thing hartfull, nor by the do strine of Protestants vnlawfull to be gran-  
ly be presumed: ted: The first is h cleare by the example of Germanie, France, Poland, and

g Your Reasons other Countries; where diuersity of religion is licensed by supream au-  
are void of thority, & the like found peace, wrought and established thereby, as both  
reason. make the saide Dominions and Territories to flourish, and could neuer

h A cleare eye, (though oft laboured) bee brought to passe by force of warre or blond-  
for in Banier & thed: The other likewise is as little doubtfull, if not better knowne, the  
other places our Protestants bookes, their Pulpits, their priuate writings, and Discour-  
religion is not ses sounding nothing more, (whilst they had not the Sword and Scep-

licensed: or at ter on their side) then that it was vnlawfull, tyrannicall, yea i diabolicall,  
the least not in & antichristianlike to punish any for matter of meere conscience, faith  
all places. and religion: And the fauour we sue for, is but the benefit of that position

i A diabolicall wh ch they held for most true and i scripturall: so that if they should  
contrariety. Our now depart from that doctrine, they must needes giue the world to see,  
doctrine is con- that either then they did wittingly maintaine the position against truth,

trary. onely to serue thei i owne turne withall (an ingrauen blemish) or gene-  
Looke our trea- rally erred in that point of doctrine (a blot of no lesse discredit vnto them)  
sises, De here- which breathing clemencie, did most recommend, and gaue greatest in-  
ticis puniendis. crease to their religion.

k They speake And if the l Petition we prostrate, and do most suppliantly begge of  
scornfully of your Maiestie, be neither m preiudiciall to matter of State, nor repugnant  
scriptures. to the doctrine of the religion established and regnant in the kingdome,

l Prostrate your as the proofes afore going seeme n to make plaine, we hope there is no  
selves yee shew- other exception that can iustly impeach, and many seuerall respects that  
ked Pharisees. may much further the obtaining of our request at your Graces hands.

m But if preiud- n In whose eyes?  
iciall, as we

proone it, then farewell your petition. n In whose eyes?



CHAP. VI.

*An answer to the Suppliants reasons for toleration of Popery, drawne from matter of State, contained in the second Section.*

**A**gainst the former discourse these popish Masse-priests lay a crosse battery; the first consisteth of reasons drawn from matter of State, the second of reasons drawne from matter of Religion. But both of like force, or rather weakenesse. For why should any man yeeld the name of force to reasons of so little worth? first they shew, *that if they may haue the dispensal use or toleration of their religion, then they will be ready in all occurrences, very willingly to sacrifice their liues, and last drop of bloud in any seruice belonging to the defence of his Maiesties person, Crowne, & dignitie.* But what if they haue it not? the you must vnderstand, that they meane not to defend either his person, or his Crowne, or dignitie. Nay in effect they declare so much in plaine termes, where they affirme, *that without the said fauour and free dome &c. they shall remaine without spirit, or forwardnes in actiō.* This therefore is but a poore reason, to moue the King to graunt them a toleration, to tell him plainly, vnlesse they haue their willes, that they will not serue him, nor defend him. For such are rather to be suspected of treachery, then employed in seruice. Nay rather, we are to resolue, that such fellowes cannot do the King seruice, if the Pope, which is their terrestiall God, commaund the contrary, or excommunicate the King. Furthermore, little fauour they deserue at the Readers hands, railing at the Church of England, as diuided into sides, and terming them by the names of factions. Herein they shew themselves vnwise also, without any cause to raile on their Readers.

Secondly, they alledge, that Papists enioying the freedome of their religion, would hinder the Puritan from growing to hand, and once throwing the Protestants. But this is rather a malicious

*An Answer to the Masse-priests*

supposall, as if we in England were like to fall together by the eares about religion, as Popes often haue done for the Papacie, rather then a reason to moue the King to grant, or others to like of toleration of massing religion. For we should be in a good case, if we had no other meanes to keepe peace, than by tolerating Papists, whose sole desseine and purpose is, to set vs at discorde, and to bring all to a garboyle, that they might winne somewhat by scrambling. Furthermore they derogate much from his Maiesties wisdom, supposing that he cannot keepe his subiects in peace without their aide and assistance, and seeme ignorant of lawes, that giue power to the King, to order these matters according to his wisdom. They do also calumniate the State, as if the same were rent asunder, and diuided into factions, whereas this Church alloweth onely one religion, albeit priuate men, as it is in Spaine and Italy, hold singular opinions.

Thirdly they say, *toleration of Popery would be very conuenient for strengthening and securing his Maiestie against all worldly attempts both forraigne and domesticall*: which is a most ridiculous and vaine conceit. For who seeth not, that the stronger the Popish faction groweth, the lesse security his Maiesty can haue, whether he deale with the Pope, or any of the Popes vassalls, with whom this faction of Masse priests hath long entertained intelligence. Nay, if the King will secure himselfe, he must vterly disable this faction, as the Queene his predecessor did. Otherwise he may assure himselfe, that he shall want no warres abroad, or at home, the Pope contending to bring England vnder his heauie yoke, and the enemies of the State practising with their secret friends. If reason will not, yet former precedentes may perswade vs. for albeit the Leguets in France had all ease and liberty of conscience, yet did they not content themselves, because the King would not persecute true Christians. And now it is well knowne, that the Pope is not well content with the present King suffering Christians to liue in peace. But say they, *our religion teacheth all temporall obedience to Princes*. A matter both falsely and  
impu-

*presumptuous Supplication.*

dently affirmed. For the whole world knoweth, that as soone as the Pope excommunicateth a Prince, all his Popish subiects fly from him, and oppugne him. But percase they imagine, the Pope wil not excommunicate the king. A goodly matter, when the King must holde his crowne at the Popes will. Beside that, true subiectes owe their Prince obedience in Ecclesiasticall matters, as appeareth by the Lawes of the Kings of Israel, and of the ancient Christian Church, and not onely in temporal. They say also, *that they would flocke to the Kings banner, if any intestine warres should happen.* But woe to Christian Kings, when such wolues flocke together. In the Northerne rebellion, and troubles of Ireland, few of this sort flocked together to helpe her Maiesty of pious memory, but rather flocked together, & aduanced their banners and ensignes against their dread Soueraigne. Neither did either her conniuece, or singular fauour toward them pacifie their malice, or stay their rebellious fury. Against their good Lord the Pope they may not contend.

Fourthly they alledge, *that the glory, puissance, & stables of a kingdom doth consist more in the true vertue & goodnes, then in the store and multitude of subiects.* As if onely those subiects were the strength of his Maiesties kingdome, that worship a God made of paste, & as if all the rest of his Maiesties true subiects were nothing else but a rude masse of people without either vertue or goodnes. A matter, which if their faces were not Steele-prooffe, they would be ashamed to affirme, the Masse-priests, and their treacherous mates being sinkes of sinne and vilany, and the rest of that religion beeing no way comparable to true Christians. Further, it is ridiculous to thinke the Countrey of *Spaine*, that is so naked of people, strong, or his Maiesties Kingdomes, that are so well peopled, weake, for want of such as worshippe God in a box. But did the strength of a Kingdome consist in true vertue and goodnes, what would they insert? *Vertue*, say they, *begetteth glory, & is the cherisher of fortitude, both which disdaine nothing more then treachery.* But if this were granted, the would it follow that

*An Answer to the Masse-priests*

neither the popish Northerne rebels *Anno. 1569.* nor the Y-  
rish rebels, nor the rebellious leaguers of *France*, nor such fu-  
gitive Papistes, as out of *England* haue gone to forraine ene-  
mies, nor the Masse-priests and Iebusites that haue bin taken  
in manifest packes of treason, haue in them either vertue or  
goodnesse. This reason therefore is rather like to mouue the  
King to deny, then to grant a toleration of popish superstiti-  
on. Neither is it materiall, that Papists are constant, or rather  
obstinate in their opinions. For neither is this generally found  
in them: nor do they deserue fauour, shewing themselues re-  
solute in their erroneous opinions, or obstinate in their per-  
uerse actions, thinking thereby to merit heauen. For this ob-  
stinacie made *James Clement* to murder his dread Soueraigne,  
and *Parry, Somersuile, Squire*, and diuers set on by *Parsons* and  
his mates, to attempt against the life of our late renowned  
*Queene, Queene Elizabeth*. The massacring Papistes also of  
*France*, thought they did God good seruice when they mur-  
dered poore innocents. Such damnable opinions therefore,  
and their authors, are to be censured and expulsed out of all  
Christian kingdoms. and that may be proued also by the sup-  
posed history of *Theodoricus*, who executed one that had bro-  
ken his promise made to God, as most falsly out of *Nicophorus*  
*bist. lib. 6. ca. 35.* they report. For if al that leaue the liuing God  
to worship creatures, & follow damnable heresies were to be  
punished with death; then would our answer to this Suppli-  
cation be superfluous, the Papists diuers time hauing broken  
their faith both to God and man.

Fiftly they imagine, that the grace of a toleration would beget &  
foster a right earnest & zelous emulation, among his Maiesties sub-  
iects differing in religiō, who should exceed the other in duty, seruice,  
and loue toward his person, & affaires; & would make his person,  
& state secure. But loue, that is diuided, is neuer perfect, & hard  
it is for a man to serue two maisters, especially such, as be of a  
contrary disposition. Seeing then the Papists do more depend  
of the Pope, then the King, he hath no reason to looke for  
loue, or security, or seruice, at their hands, as time will teach him,

*presumptuous Supplication.*

if he know it not already. Furthermore, neither wil the Papists content themselves with a bare toleration, as may appeare by the conspiracy of *Bisio* against *Henry* the 4. & of the leaguers against *Henry* the third. Finally we haue shewed by reasons, examples, & confessions of the aduersaries, that this toleration is most likely to worke diuision and trouble, and no way good either to the King, or to his state, or to subiects.

Their sixth argument is this, that toleration of popery would iouite other Princes subiect to the Pope, to *seeke and continue a true, and real league of peace & amity with his Highnesse.* Where we are to note by the way, that no league, or amity will bee kept by the Spaniard or other Vassall of the Popes, as these fellowsesse confesse, vnlesse they may obtaine their request. The argument which they do hence collect, is fond and euil feared. For not his Maiesty seeketh the Spaniard, but the Spaniard the King. And that for great reasons; knowing how vnstable he is to hold out, if his Maiesty declare himselfe opposite. Beside that, his Maiesty is too wise to trust those, who depend vpon the Pope, and too magnanimous to yeeld to a base toleration of bread-worshipping superstition, for feare of any breach of league, knowing that they shall first repent, that shall breake with him. As for choice of matches for the Kings children, which these presumptuous match-makers promise, it is more then they can performe, & a matter which the Pope will hardly admit, the King continuing in opposition to popish religion, as the Chap. *Romani. Clam. de uoc. intrando.* may teach them, if they were not very dull.

The seventh argument is drawne from the commendations of *mercy and lenity*, but the same concludeth but weakely. For albeit the present Pope would bee accounted mercifull and gentle, yet doth he not grant Toleration of true religion to our brethren. Why then should his Maiesty rather grant toleration to heretikes, then he to true Christians? beside that, the King should shew himselfe vnmercifull to true Christians, if hee should let loose among them the Wooluish Masse-priestes. That Toleration of popish religion would

*An Answer to the Masse-priests*

blinde to the King both *forraine Princes*, and *domesticall subiects*; is but a chymericall fancy, like the *reall presence* of Papists, that suppose a body to be there without solidity or true properties of a body. For we reade, that both the Pope falleth out with his vassals, & his vassals among themselves, notwithstanding their consent in popish Superstition.

Their last argument is drawne from the example of *Germany, France, Poland* and other Countries, and from the doctrine of our Teachers, who as they pretend, holde that it is diabolicall, & antichristian to punish any for matter of meere conscience. But both the examples are vnlike, and our doctrine is much mistaken. In *Germany* and *Poland* Religion is not euery where free, especially where Papists command, as the banishments, confiscations of goods, and secret murders of Christians by the popish faction do declare. In *France* the King was once professed of our religion, and cannot now force the contrary side without great trouble. And yet in all places our brethren are not permitted to preach the trueth. But our King euer professed the truth, and well knoweth the absurdities of Popish opinions, & succeedeth in a State, where no Religion is tolerated but one. And hereof it followeth, that such as would haue him strike sayle for feare of stormes, seeke his Maiesties great dishonour, & would willingly precipitate him into dangers, vpon feare of shadowes, which like false deceiuers they represent before his eyes. As for our Teachers they neuer thought it vnlawfull to restraints, or punish turbulent and false teachers, but onely inueigh against the woolluish cruelty of popish Inquisitors, that prosecute to the death, innocent and peaceable men, and spare neither yong nor olde, wise nor simple.

These polittike or rather poore reasons therefore worke nothing for Papists, but rather the contrary of that which is intended. For thereby we haue made it appeare, that if the king desire to be loyally and well serued, and to take away all seeds and occasion of domesticall troubles and ciuill dissention, and doth seeke the establishment and security of his Person  
and

*presumptuous Supplication.*

and State, and the amplification of his Honor & Kingdomes, and the securitie of his Succession, and continuance of Peace within the land, he must neuer tolerate masse-priests, nor their idolatrous worship, nor trust any that depēdeth on the Pope,

Beside that, their discourse containeth matter dishonourable both towards his Maiestie, and toward his Predecessor of happy memory. They touch also the reputation of his Maiesties true Subiectes, and ground themselves vpon grosse and palpable vntueths. first it were dishonorable for so great a Prince, to feare the threatens and menaces of so base supports of Antichrist. next, it cannot seeme but very presumptuous, for them to bragge of their numbers & forces. thirdly, very slanderously they touch *Queene Elizabeth*, where couertly they make her author of vniust and cruell lawes, fourthly, they dishonor both *Scots* and *English*, where they suppose, that wee neede to feare the forces eyther of the Pope, or Spaniard or other, and vse that as an argument to draw on a toleration of Popery. for we rather loose by peace then warre. the *Spaniards*, if warre continue, see the danger of their Indiaes and whole estate. finally they vntuently aduance their owne strength and number, and vainely imagine vs to be fewe in number and diuided into factions. where in trueth, if the papistes encrease not more then in the last *Queenes* time, neyther their threatens are to be feared, nor their helpe much to be desired. in the meane while, these odious termes of Protestants & Puritans, & diuision, very frequent with these Suppliants, may teach all true Christians to consent together, and to ioine their forces against such cut-throat libellers & ralers.

*Sett. 3.*

The religion, that vnder your Highnesse fauour, we sue to haue tolerated, is the selfe same religion, and no other, to which our country was converted from Paganisme, and from which, both all the Christian Kings of our nations (*Edward the 6. a child, onely excepted*) and also all your Highnes Predecessors in

*This land An. Dom. 596. by S. c. Austen was converted the Monke, and our Apostle, many yeres sent hither by S. Gregorio the before. great Pope of Rome. Beata de f. Grosse vngestis Anglorum lib. 1. cap. 23. truibes.*

*An Answer to the Masse-priests*

the crowne of Scotland, ever publickly professed, and for the zealous maintenance whereof, your Maesties great grandfather James the fourth was worthily surnamed *Protector*.

CHAP. VII.

*An answer to the Petitioners reasons drawne from colour of Religion, and first to the 3. Section.*

**B**Adde & contemptible are the Petitioners reasons drawne from matter of State; but yet the arguments drawne first colour of Religion are farre worse and more euil-fauoured, and consist only of stale icasts and trickes borrowed from blundering *Bristow* and such like braue authors. First they say, *the religion they sue for, is the selfe-same religion, to which our country was conuerted from Paganisme*, and which the Kings of England & Scotland til of late alwayes professed. But the first is a most grosse fiction, the second is an improbable vntruth, and much would our petitioners be troubled, if they were put to prooue all their decretaline doctrine, and *Trent* faith to haue beene taught by *Ioseph of Arimathea*, who first conuerted this Ile from *Paganisme*, & not the Moncke *Austyn*, as they falsely affirme. It will be hard also for these weake punies to shew, that either *Austyn* the Moncke taught, or that the Kings of this Land helde positively all the erroneous points of the Romish church, that now is. Nay, betwixt the time of the first planting of Religion in *Britains*, & the time of *Austyn*, there crept in diuers orders of Monckes, strange ceremonies, and fanfares not knowne in the Apostles time. If then they desire nothing, but the Religion anciently professed of the first christian *Britains*, or, at the most, that faith, that *Austyn* taught the *Saxons*, then must they abandon the king-killing authoritie of the Pope; and all the Romish decretals, and Tridentine doctrine of transubstantiation, priuate masses, halfe communions, idolatrous worship of the sacrament, and of Angels and Saints, indulgences, purgatorie for satisfaction for temporall paines, and all the trash of their late new vp-start religion,



*presumptuous Supplication.*

ligion. And so thinking to begin a golden and goodly speake for toleration of popery, they haue cut their owne throate with their owne leaden reasons.

*Self. 4.*

1. A religion which by the testimonies of all antiquitie was the primary religion that euer any heathen Nation, converted Christian, did profess: and the Wisdome of heauen commanded, not to transgresse the ancient boundes which our i Fathers appointed, *Pro. 22. 28.* But contrarily, to abide in that which we haue heard from the beginning. *1. Iohn. 2. 24.*

*\* This appeareth by Mermanus in suo Teatro, the Magdeburgenses in tit. de propagatione, & Baronius and all other Collectors of Antiquitie.*

*g The ignorant fellows misname their Authors.*

*h A grosse fiction.*

*i The Popes are not our fathers.*

*An answer to the 4. Section.*

2. They say, that their religion by testimonie of all antiquitie was the primary religion, that euer any heathen Nation converted Christian did profess, and for testimony they alledge Merman, Baronius (they would say Baronius) and the centuries of Magdeburge. They adde also out of Prouerb. 22. that ancient boundes are not to be transgressed, and out of 1. Ioh. 2. that we are to abide in that, which we haue heard from the beginning. but this is nothing else, but a grosse abuse of Scriptures, that neuer spoke word of the boundes of Popery, or the hearing of the faith of the men of Trent. Furthermore, neither doth Merman, nor Baronius prooue popery to be so ancient, as is pretended. Sometime they and the Magdeburgenses meete with some priate opinions, or customes, like to some now helde at Rome. but they cannot shew any point of doctrine, wherein we differ from the Romish synagogue, to haue beene in olde time established by authoritie. Finally they should put on their maskes for shame, when they say, that Poperie was the primary Religion, or that Heathen nations were converted vnto it. For then wee should finde transubstantiation, and the full number of 7. sacraments, and the subsisting of accidents in the sacrament without the substance of bread and wine, and the Popes triple crowne, and the Popes

*An Answer to the Masse-priests*

chaire and crossed slipper in Apostolicall writings, wil it then please them to bragge lesse, and prooue more?

*Señ. 5.*

*a We haue no founders but the Prophets and Ap. stles.*  
*b As out of Babylon.*  
*c The world knoweth you are d parted from the Apostles doctrine.*  
3. A religion, *a* of whose communion and fellowship the founders of other religions, or the reformers of our Churches faith ) if they more desire to be so called) were once, and went *b* out; and consequently their doctrine newer, and lesse auncient then ours: and therefore as we beleeue, not the good seeds, but the cockle that was sowne after, *Mat. 13. 24.* And that we neuer going out of any knowne christian society (for the whole world cannot tell your Grace out of what *c* Church we departed, when, how, and where ) as did the former, the Apostolicall markes of false belecuers, namely, *1. Iohn. 2. 19. To go out from others; Iude 5. 19. To segregate themselues, & Rom. 16. 17. To make dissensions and scandalls, contrarie to the doctrine they had learned,* cannot belong to vs by any possible application, nor by any sleight or deuise snifted from them.

*Anwer to the 5. Section.*

3. They affirme, that the reformers of religion which wee profess, went out from them. True. for so Lot went out of Sodom, the Iewes out of Babylon, the Apostles from the Synagogue of the Scribes and Phariseies, but that we euer departed from the Apostles, or their doctrine, they shall neuer be able to proue. But say they, *Cockle was sowne after the good seeds.* and we confesse also, that it is most true. for the cockle of popery was sowne long after the first preaching of Apostolicall doctrine. Neither is it material, that the Romanists neuer went out of any knowne Christian sociery. for neither the Scribes, nor Phariseis departed out of the synagogue of the Iewes, nor the Church of Constantinople, Antioch, and other places, that continueth after a sort to this day, departed out of the former Church corporally and locally; and yet, neither were the Phariseies in time past, nor are the Christians of Constantinople and Antioch now the true Church, for that in diuers points they haue departed from Apostolicall doctrine. the like therefore wee are to iudge of the Romanists, that are gone from the

*presumptuous Supplication.*

the Apostles and their doctrine, varying not onely in the rule of faith, but also in diuers points of false doctrine, albeit they reside corporally at *Rome*, and are called Romanes.

*Sett. 6.*

4 A religion whose first instituters, except Christ and his Apostles, or after-deuilers & cannot be named by any of our Aduersaries; nor can they all shew that peece or fundamentall point of our faith, either of late or sithence the Apostles time defined, which \* was not formerly beleueed, and the contrary thereof neuer taught by the Romane Church. Wherefore in our vnderstanding it is euident, that the religion we professe is not, as it is standred to be, a deuise or inuention of man, nor neuer was contrary to it selfe in doctrine; but whatsoeuer hath beene in latter ages explicitiuely defined, the same was alwayes, not onely holden true from the beginning in our Church; but also implicitiuely beleueed for the infallible authority thereof.

*d They are by diuers named.*

\* This is e witnesssed in the Council of Ephesus in *Epistola Synodi contra Nestorium* in the Council of Calcedon. act. 4. 5. & 6. Item generallis 6. act. 4. & 10. & genera. 7. act. 2. And by Athanas. of the Nicen. Council in *epist. ad Afros*, & in *epist. de Synodo Arimini & Seleucia*. And by *Socrates of the Council of Alexandria* in *historia ecclesiast.* lib. 1. ca. 3. & others.

*e These witnesses speake not one word for the Popish doctrine by we refused.*

*f You may sooner wish it, then prooue it.*

*Answer to the 6. Section.*

4. They brag, that their first instituters cannot be named. as if it were hard to name *Innocent* the. 3. the first founder of Transubstantiation, or *Honorius* the. 3. the first author of the Paxe, and the asseruation, and adoration of the Sacrament, or the authors of the Masse, or the doctrine of *Constance*, *Florence*, or *Trent*. They say further, that nothing is lately defined, which was not formerly beleueed; and the contrary thereof neuer taught. But that is the point in question; and the contrary to the petitioners opinion is iustified in their doctrine of the Eucha-

*An Answer to the Masse-priest*

nist, & the rest of the 7. Sacraments; of the worship of God, of justice of works, of the popes authority, & other infinit points. They alledge an Epistle of the Couñel of *Ephesus*, the 6. general Council, *Arbanasius in epist. ad Afros*, & others. But these witnesses do nothing else, but directly testifie the impudencie of these Suppliants, which produce them for prooffe of popery, that speake no one word concerning any point of it. They do also signifie, that what is now by the Pope and Romish synagogue defined *explicitè*, was *always* holden *implicitè*. but as these termes are barbarous and rude, so is the assertion false & improbable. for how could any belecue transubstantiation, the existence and discontinuance of one body in many places at once, the halfe Communion, the adoration of the Sacrament and of Saints, and such like points, before any such thing was spoken or thought vpon, seeing faith is the euidence of things: may wee finde both Scriptures and Fathers contrary to the points holden by Papists.

For particular instance first we say, that the sacrifice of the Popish masse, wherein they hold, that the body and blood of Christ is offered really for the sinnes of quick and dead, is contrary to scriptures, to fathers, and to all antiquity, and was neyther exprelly taught, nor by secret meaning implied. the scriptures teach vs, that our saviour instituting the sacrament said, *take and eate*, & not heaue & offer. 1. the apostle *Hebr. 10.* sheweth, that Christ offered one onely sacrifice for sinne. 3. the apostle *Hebr. 9.* teacheth that Christes sacrifice was once onely to bee offered vp for sinne. *Christus semel oblatuſ est ad multorum exhaurienda peccata.* 4. wee reade that this sacrifice was most perfect and not to be reiterated *Hebr. 10. consummatus est factus auctor salutis aeterna omnibus qui eum auſcultant* 5. they teach *Pſal. 109.* & *Hebr. 5.* that Christ onely is a Priest after the order of *Melechizedeb*. The fathers shew, that the Bread and Wine offered by *Melechizedeb* was a type of the sacrifice in the eucharist, as *Clement lib. 4.* *from. Cyprian lib. 2. ep. 3. ad Ceciliam. Eusebius lib. 5. demonstrat. Euangel. ca. Theodoret. in Pſal. 109. Occuminius cap. 5. ep. ad Hebr.* but he offered to *Abraham*, and not to God; he offered Bread and Wine, and not flesh and blood. 2. they

*presumptuous Supplication.*

they say that we celebrate the memory of Christ his sacrifice, and not that we offer the same sacrifice. *Paschasius* thus mentioneth *facimus* saith *Cyprian lib. 2. ep. 3.* We celebrate the memory of that great sacrifice saith *Eusebius lib. 1. de demonstrat. Euangel. 3.* *Offerimus quidem* saith *Chrysostome homil. 17. in ep. ad Hebr. sed ad recordationem facientes mortis eius.* That is, we offer: but that is for a memoriall of his death. That is also prooued by the testimony of *Iustine in dialog. cum Tryph. Eusebius Emissenus, de consecrat. dist. 2. cap. quia corpus. 4.* they teach, that we offer Bread and Wine, not flesh and blood, as is apparent by the testimony of *Irenaus lib. 4. Contr. Hares. cap. 32.* *Iustine in dial. Cum Tryph. Cyprian serm. 1. de elemosyna. Ambrose lib. 4. de sacrament. cap. 6.* finally they shew, that the sacrifices of Christians, are not externall nor ueneriall, but spirituall, as may bee auerred by the testimony of *Irenaus aduers. hares. lib. 4. cap. 34. Iustine in dialog. cum Tryph. Basil. in Isaia. cap. 1.*

Secondly, Scriptures teach vs, that our Sauour Christ deliuered vnto his disciples Bread and Wine. For that which he tooke, that he deliuered, but that was Bread and Wine. Our Sauour speaking of the sacramental Wine calleth it *Genimen vitis*, that is, the fruite of the Vine. The apostle after cōsecration calleth it Bread. *1. cor. 11. & 1. cor. 10.* The Bread which we break saith he, is it not the participatiō of the body of the Lord. In the 6. of *Iohn* our Sauour cōdemneth the carnal eating of his body. *Matth. 15.* we do learne, that whatsoever entred into the mouth is cast out into the draught. The fathers teach vs first, that Bread and Wine are figures and similitudes of Christ his body and blood, as appeareth by the wordes of *Dionysius Ecclēs. hierarch cap. 3. Tertullian lib. 4. contr. Marcionem, Nazianzen in apologet. Ambrosius lib. de ijs qui initiantur cap. 9. and Chrysostome in Psalm. 22. 2.* they affirme that Christes wordes are to be expounded *Figuratiuely*, as *Tertull. lib. de resurr. Carnis. Clemens Alexandr. Paedog. lib. 1. cap. 6. Origen. homil. 7. in leuit. Augustin lib. 3. de doct. Christ. cap. 16. 3.* they say that the substance of the mysticall signes remaine after consecration. *Manent in priori substantia. They remaine*

*An Answer to the Masse-priests*

*in their former substance sayth I beaderes Dial. 1. so likewise writeth Galasius against Eutyches. 4. they affirme, that bread is the body of Christ, as Clement const lib. 8. ca. 17. Iustine apol. 2. Irenaus lib. 4. ca. 34. and many other. Finally if no bread nor Wine remayned, the analogy betweene the sacrament and Christes body and blood would be taken away.*

Thirdly *Christ* commanded all that receiued the bread to drinke of the cuppe, and this is confirmed by a generall consent of fathers and by the practise of the ancient Church of Christ.

The like also wee are able to shew in all the particulars in controuersie betwixt vs and the Papists so farre short wil these suppliants come of that which they affirme of their doctrine beleueed alwayes *implicitè*.

*Seet. 7.*

*g Popery is a gallimaufrey of diuers heresies.*

*a The words of the Apostle falsified.*

*b Impudently auouched.*

*c The Prophets words abused.*

3. A religion, that hath confuted and outlasted seuerall hundreds of heresies, which manifoldly diuided in themselves, did yet euer giue hands to the ouerthrow of this one, but neuer found other rocke than it, on which they were broken, or tooke their confusion by. Which seemeth infallibly to demonstrate, *That the weapons of our Churches warfare, are not carnall, but (as Saint Paul 2. Cor. 10. 4. writeth of the true doctrine) mighty to God, vnto the destruction of munitions, destroying Counsels, and all loftinesse, extolling it selfe against the knowledge of God, And that our church and religion euer conquering their oppositors, and neuer conquered by them, is that kingdom which the Prophet saith Dan. 2. 44. Shall breake in peeces and consume all other kingdoms, and it selfe stand for euer.*

*Answer to the 7. Section.*

5. They proccede and say, *that their religion hath confuted seuerall hundreds of heresies: whereas in truth popery is nothing else but a composition or hochpot of diuers old and new heresies, taking somewhat from the Angelikes, somewhat from the Basilidians, & Marcionists, somewhat from the Carpocratians and Montanists, somewhat from the Manichees, Eutychians, and Pelagians, somewhat from the Staurologians, Armerians, & Collyridians, and somewhat from other hereticks, Tertullian de praescrip. sheweth, that hereticks are strangers & enemies to the Apostles, in that they teach a doctrine diuers from them.*

which

which sheweth the Papists in many points to be heretikes. with the *Nazarites* they consecrate Paschal Lambs, and obserue Iewish ceremonies: they burne incense to Images, and worship them as the *Carpocratians* did; for so doth *Augustine lib. de heres. c. 7.* and *Ireneus aduers. heres. lib. 4.* report of them. they worship the virgin Mary, which *Epiphanius* condemneth, *heres. 79.* *She was a virgin (saith he) and to be reuerenced, but not to be adored.* With the *Pelagians* they teach, that a man may be without sinne. for can they thinke otherwise, teaching, *that a man may performe the law of God perfectly?* We haue also shewed that they hold many other hereticall opinions. The popish doctrine of Transubstantiation, of halfe Communion, of adoration and reseruatiō of the Sacrament, of accidents subsisting without substance, of the Popes vniuersall and infallible authority, the doctrine of killing Kings excommunicate, and dispensing with othes, and many other points are heresies of a late stamp. and now we see, that by little and little popery weareth out, and in the end will come to nothing, whereas the truth of Christes word which we professe, shall endure for euer. They tell vs further, *that the weapons of their Churches warfare are not carnall, and that the kingdome of Christ shall breake in peeces and consume all other kingdomes.* But vnto the words of the Apostle 2. Cor. 10. they adde the word *Church*, and falsifye his words and meaning. They do also apply the words of scripture to themselues most wickedly. for Christians doe finde by experience, that the Pope doth more vse double Canons, then the Canonickall scriptures of the old and new Testament: and these fellows, if they were not blind, might see, that not only Christian Kings, but also Turks and heathen men haue preuailed against the Pope.

*Seet. 8.*

6. A religion, that erected and <sup>a</sup> built all the Churches, Hospitalls but christian and ancient Colleges in Christendome, endowed them with liuings, religion did  
G instituted these things.

a What had  
Popish religion  
to do with  
the lawes of  
England?  
b Aunt  
Masse-mon-  
gers with your  
Churches.

instituted the Vniuersities and Seminaries, distinguished the multitude into parishes, proportioned the Tithes, annexed the glebeland, founded the Bishopricks, limited the Dioceses, decreed Ecclesiasticall lawes and immunities, enacted a all the old Lawes of our Realme, and did (for that they would not be vacant without fruit, in the knowledge of our Lord Iesui as the Apostle aduisech, 1. Per. 1.8.) a thousand good works besides, of which the religion regnant reapeth daily benefite, and could not without such our Churches prouision and ordinances, euer haue carried the exterior shew it doth.

*Answer to the 8. Section.*

6. They tell vs, that the Romish religion hath built Churches, Hospitalls, Colleges, Vniuersities, and that the same hath distinguished parishes, provided ecclesiasticall livings, decreed ecclesiasticall Lawes, enacted all the old Lawes of the Realme, and did a thousand good workes besides. as if heretikes could not build Churches, Hospitalls and Colleges, and do such external workes, as these are: or as if the Apostle 2. Thess. 2. did not tell vs, that Antichrist should sit in the Church of God, and transerre the honors of the true Church to himselfe, and his adherents. we reade also that hypocrites shall brag of their workes, and say to Christ, *Haue we not prophesied in thy name, and cast out devills, and done many great workes?* Furthermore we reade, that Churches were built, and lawes of the Church made, and livings provided for the Church long before Popery was heard of in the world. The old ecclesiasticall canons and lawes were made by Councelles and christian Emperours, and not by the Bishops of Rome, and christians did good workes, not vpon grounds of Popery, which we refuse, but vpon grounds of christian religion, which we professe.

*Styl. 9.*

c In these ages  
Popery was  
not fully come  
in.  
d Salomons  
words abused.

7. A religion, that in three c ages together had not three  
ope aduersaries in the christian world, who contradicted or  
impugned her doctrine, or beleued another forme of faith, Pro. 14. 28.  
then that which she then and now teacheth. And the wise-  
dome of the eternall God (alluding to his Church) affir-  
meth, locum.

9. 10. & 11.  
Centenaries.  
Pro. 14. 28.  
Gloss. inter-  
lin. in hunc  
meth, locum.



### *presumptuous Supplication.*

meth, that in the multitude of people consisteth the glory of a King; and in the small number, the ignominy of the Prince.

### *Answer to the 9. Section.*

7. They say, that for three hundred yeares together, counting from the yeare 900. forward, ~~the religion had not~~ three open adversaries in the christian world. And againe, that in the multitude of people consisteth the glory of a King: but that rather sheweth the Romish church not to be the true church of Christ, which alwayes hath enemies, and neuer enjoyeth long peace. *All that will live godly in Christ Iesus, with the Apostles 2. Tim. 3. shall suffer persecution.* The second place belongeth rather to temporall states, then Christs kingdom, which for the most part, is but a little flocke, in respect of the wicked. Christ also saith; *Matth. 20. that many are called, and few chosen.* Furthermore, these supplicants shall neuer be able to shew, that the Romish doctrine concerning either the worship of the crosse and crucifixe with diuine honor, or the vniuersall power of the Pope in making church lawes, and iudging all causes, and deposing of Kings, or transubstantiation, or the full number of 7. sacraments, or the iustification of christians by order, matrimony and extreme vnction, or such other points of popery was receiued in the world before the yeare of our Lord 1100. would these braue disputers vndertake to proue but two or three of these points vnto vs by sound authorities and arguments, we would take it as a great fauer at their hands.

### *Sec. 10.*

8. A religion, whose chiefe professors and spreaders thereof to a So were not other Nations, were alwaies of a knowne holy life, and semblable either Popes, death, and the protopitents of all other religions, men of a much contrary note: and we are sure by the testimony of Gods word, that the Priars, the originall belmel-  
*good and bad tree are to be knowne by their fruites.*

*An Answer to the Masse-priests*

*Answer to the 10. Section.*

8. They say, that the chiefe professors and spreaders of their religion into other nations were alwayes of a knowne holy life, and semblable death; and the propaenents of contrary religions of a contrary note: but still they abuse their Readers; while they confound christian religion, and popery; things certes most contrary. for all the Apostles faith we admit, the abuses of Popish doctrine and superstition we refuse. To the argument we say, that the Prophets and Apostles are our principall foundiers, and the spreaders and professors of our doctrine; and, I hope, the Adversaries will not deny, but that their liues were more holy then the liues of Gregory the 7. Innocentius the 3. Gregory the 9. Boniface the 8. Iohn the 12. the chiefe founders of the Decretals, and of popish doctrine. whose death also was not to be compared to the blessed ends of the Apostles and Prophets.

*SECT. II.*

a *A famous*  
*truth.*

b *These dumbe*  
*witnesses would*  
*make against*  
*Popery, if their*  
*wordes were*  
*truely reported.*

c *A grosse ab-*  
*use of holy scrip-*  
*tures contrary*  
*to their inten-*  
*tion.*

a *For Iouianus*

9. A religion, to which the a famousst (a) Emperours and (b) Kings of the world haue bowed their Crownes, (c) presented their gifts, (d) reuerenced her Prelates (e) obeyed their censures, yea, and hath at this present many of the greatest Monarchs and Potentates on earth to her Professors, patrons, and foster-fathers: So as of the Roman Religion onely these ensuing passages and propheticall predictions of holy Scripture must, of force, take their verification, or remaine as yet (being the latter yeares or euening of the Church) unsatisfied. The Gentiles shall feare thy name, O Lord, and all the Kings of the earth thy glory. Againne, All Kings of the earth shall adore him, all Nations shall serue him. And in another Prophet, Kings shall be thy nursing Fathers, and Queenes thy nurses.

(a) Constantinus Magnus, a Iulianus, with about fortie Emperours of the East. Maiorinus, Carolus Magnus, with full more fortie other Emperours of the West. (b) Clodauus, Childibertus, with about threescore Kings of France. Reimarus, Sanctius, with almost twenty other Kings of Aragon. Pelagius, Fasila, with at least fortie other Kings of Castile. Alphonus, Sanctius, with many more Kings of Portugall. Gryza, Stephanus, with about thirtie Kings of Hungary. Besides the Kings of Polonia, Bohemia, Denmarke, Norway, Sweheland, Gothland,

## presumptuous Supplication.

Gothland, Dalmatia, a Baïoria, Germania, Alemannia, Moravia, Loraine, a These fel-  
 Burgandy, Province, Lombardy, Italy, Naples, Sicily, Sardinia, Navarre: and lowes would  
 the Kings of Affrike, as of Æthiopia, Nubia, and others. Likewise the Kings (b) be taught to  
 of Canaria, Manicongus, Benopotama, Angola, Guinea, Benoninus, Quiloa, spel the names  
 Melinda, Mozambique; the (b) Kings of Asia, as of Cyprus, Armenia, Hieru- they talke of.  
 salem, Tartaria, and some kings of the Agarens and Saracens: many kings of the b What did  
 (c) Heruleans, Iberians, Abas, Abasgorians, Lazorians, Scithians, Persians, they for the  
 and others. (c) As Constantinus Magnus Emperour, Dagobertus, Carolus, Pope?  
 S. Ludonicus, and other Kings of France. Alphonsus, Renimirus, Alphonsus the c A goodly  
 great, Renimirus 2. and Alphonsus 6. with other Kings of Spaine. Stephanus, catalogue of  
 and Ladislaus, Kings of Hungarie. Miselslaus, Boleslaus, Casimirus sanctus, Kings.  
 and Casimirus Magnus Kings of Poionia, and many moe Kings of other Nati- d For Iustini-  
 ons. As d Iustinus Emperour, the person of Pope Iohn. Iustinianus of Pope anus.  
 Constantine, King Pipin, the person of Pope Stephen the second: Carolus of e Unlike all  
 Pope Leo the third: Ludonicus of Sergius the second, and of Pope Nicol. o'as: moderne  
 Henry the fourth of Pope Paschall the second, and others. (e) As Philippus popes.  
 Arabs Emperour, the censure of Pope (e) Fabian. Euseb. li. 6. c. 27. hist. eccl. f A fabulous  
 the Emperour Theodosius, the excommunication of S. Ambr. Theodor. lib. 5. c. 17. Legend.  
 hist. eccl. Sozom. lib. 7. ca. 24. the Emperour Otho the third, the iniointed penance  
 of Romualdus. Abbat. Peir. Dam. in vit. f Romual. To which may be added g Traitors  
 the deuout redines of Henry the second, to accept and fulfill the sentence of Pope are Saints to  
 Alexanders Legates, touching the death and murdering of g Saint Thomas these felowes.  
 of Canterburie. Neubrigenf. libr. 2. cap. 25.

## Answer to the II. Section.

II. They declare, that the most famous Emperours and  
 Kings of the world, bowed their Crownes, and presented their  
 giftes to this religion. and also, that they reuerenced her Pre-  
 lates, obeyed their censures. and lastly, that shee hath the grea-  
 test Monarkes of the earth to her professours, patrons, and fo-  
 ster-fathers. And to prooue this, they put many names of  
 Emperours, Kings and Nations in their marginall annotati-  
 ons, and cite psal. 101. 16. psal. 71. 11. Isay 49. 23. and 62. 3  
 but they gaine nothing nothing thereby, but a noble name  
 for their notorious impudency and ignorance. for Constan-  
 tine and ancient Emperors and Kings neuer embraced this  
 late decretaline doctrine of Popery established in the con-  
 uenticle of Trem. Neither did any one of them subiect him  
 selfe to the Pope, or cast his Crowne at his secte, before

*An Answer to the Masse-priestes*

*Gregory* the seventh his time. As for latter princes, it is no marvell if they were abused. *Apocalyps. 17* wee reade that Kings shall give their power and authoritie to the beast, which is a figure of the Antichristian papall empire. The Textes of the prophets are to be expounded of the church of God, whose faith we professe, and not of the synagogue of the pope, that receiueth all her religion from him, and falleth downe before him, as her earthly god. Furthermore, it is one thing to reuerence Bishops, and to obey their christian censures, as ancient Kings did, and an other, to resigne their Crownes to the pope, as many Kings were in late time compelled to doe. That was done in regard of Christian religion, this forced through tyranny. Finally, here in these marginall notes are many grosse faulces committed. false it is that *Constantine* and so many Kings and Emperours of the West and East bowed their Crownes either to the pope, or to good bishops. Secondly, *Ianianns* is put for *Iouianus*, and he noted with fortie Emperors, and yet neuer one of them beleueed the seuen Sacraments, or the faith set out by *Pius quartus*. Thirdly, *Maorianus* is noted as a reuerent child of the Romish church, with diuers Emperors of the West, albeit none a worshipper of the god of the altar. Fourthly, to fill vp a number, the petty kings of the *Moores* and *Indians* are noted, which care not for the pope one strawe. Fifthly, *Iustinus* is said to reuerence pope *Iohn*. but the ignorant fellowes name *Iustinus* for *Iustinianus*, as appeareth by the Law *inter Claras C. de sum. trin.* Sixtly, they alledge a lying legend of *Romualdus*. Lastly, they name *Thomas Becket* a saint, whom stories report to be a fugitiue, and a Rebell to his Prince, and not ouer holy, if we way credite his owne epistles.

*Señ. 12.*

- a* Prooue it. 10. A religion, that from the first floure of her fancie, euer had  
*b* Three ficti- *a* and still hath to her beleuers, infinite multitudes of either sexe, pro-  
ons. fessing Pouertie, Chastitie, and Obedience, the *b* three (*a*) chiefe E-  
*c* Matth. 19. 21. marc. 10. 21. 1. cor. 7. 25. math. 16. 24.

uangellicall

## *presumptuous Supplication.*

euangelicall counsels obserued of the (b) Apostles, practised by those (c) who were counted of greatest holiness, most highly commended by all (d) Antiquitie, not onely as diuine helpes to perfection, but also as beautifull ornaments in Christes Church, raising the professors to supreme degree of grace and glorie.

f *August. de ciuit. lib. 17. ca. 4. Hieron. lib. 1. cont. Iouin. S. Anthony, Hilari-  
Benedict, e Francis, Domini-ke, Bernard, and thousand more.*

### ¶ Of Pueritie.

(d) *Hieron. epist. 1. ad Heliod. c. 6. item in c. 19. Mat. & ad Demet. de seruanda  
virgin. ep. 1. ca. 7. Quast. ad Hedib. ep. 150. & ad Pammachum super bit. Pau-  
lina ep. 16. c. 3. & 4. Basil. quast. 9. in regulu fufius disput. Damas. in hist. Barla-  
am & Iosaph. 15. Chrysost. in illud Pauli Salut. Priscam & Aquilam.*

### ¶ Of Chastitie.

*Hieron. inc. Mat. & lib. aduers. Iouin. c. 7. Basil. de virgin. Epist. her. 58. cont.  
Valesios. Aug. de virgin. c. 14. 4. & sequentib. Greg. in tertia parte Cura pasto-  
ra. admonit. 19. Ambros. & Theodo. in 1. Cor. 7 & Amb. in epist. 83. ad Siraci-  
um Papam & 82. ad Vercellenfes. & in tribus libris de Virgin. & alibi. Da-  
masc. lib. 4. orthodoxe fid. c. 25. Athanas. Basil. Nazianz. de Virgin. Fulgent. epi.  
3. ad Probam. c. 9. & 10. Ignat. ad Prola. Cypri. de bono Pudicit. Isidor. lib. 2. de  
summo bono c. 40. Cassian. coll. 12. c. 4. & 7.*

### ¶ Of Obedience.

b *August. lib. 14. de Ciuit. c. 12. Hieron. epi. 8. ad Demet. c. 10. Greg. lib. 35. mor. b It is a meere  
ca. 12. & 1. Reg. lib. 2. c. 4. lib. 4. c. 5. & lib. 6. c. 2. Cassian. lib. 4. c. 10. coll. 2. c. 11. foolerie to  
& coll. 4. ca. 20. Bern. in ferm. de 3. ordinib. eccl. item ad milites templi c. 13. & name Fathers  
in ferm. de virtus. obed. Basil. de Const. monast. ca. 23. Philo in lib. de vita con- to no purpose  
templar. Ioseph. lib. 18. de antiq. ca. 2. Epiphani. hares. 29. Dionis. de Eccles. Hie-  
rar. c. 6. Euseb. lib. 1. de demonstrat. Euangel. c. 8. Nazianz. orat. 20. Ath. in aq.  
in vita Anthonij. Sulpit. in vita Martini. Isidor. lib. 2. de eccles. officijs ca. 15.  
Sozomenus lib. 1. hist. ca. 12. Chrysost. aduers. vituperat. monast. vita & hom. 5.  
ad pop. cum sequentibus, & infiniti alij.*

## *Answer to the 12. Section.*

10. They require a religion, that from the first flower of her infancy euer had, and still hath to her beleeuers, infinit mul-  
titudes professing Pueritie, Chastitie and obedience, three Euan-  
gellicall counsellors, obserued by the Apostles, practised by those,  
who were counted of greatest holiness, commended of all anti-  
quitie. and to prooue their saying, they cite the names of  
Hierome, Augustine, Nazianzen, Chrysostome, Basil, Cyprian,  
and others. but first, this argument overthroweth their cause.  
for

for if they deſire this religion, then do they not deſire chriſtian Religion, as it was in the Apoſtles times, when there were neither Moncks nor Friars. Secondly, theſe their pretended counſels euangelicall will neuer be prooued, either out of the Goſpell, or Fathers, as may appeare by diuers diſputes againſt Bellarmine de Monachis. Thirdly, theſe three vowes will neuer be prooued to haue beene obſerued by the Apoſtles, or preſcribed by Chriſt in the Goſpell. Fourthly, theſe witneſſes, when their wordes are ſet downe, ſpeake nothing for popiſh monckery, but rather for Hermites. Fifthly, the late Moncks and Nunnes are found to bee, not of greateſt holineſſe, but rather moſt impure Sodomites, and filthye baggages. Sixthly, they cite counterfeit writings, as Damascens hiſtory of Barlaam, Athanaſius de virginitate, Cyprian de bono pudicitia. Senenthly, not one of theſe authors ſay, that theſe three counſels doe raiſe the profeſſors to a ſupreme degree of grace and glory, as theſe men falſely teach. Finally, it is a moſt groſſe abſurditie, to cite the names of witneſſes in any cauſe, that either ſpeake nothing to purpoſe, or els contrary to the party producents intention. would theſe fellowes be pleaſed to lay downe their propoſitions, and to adde vnto them their teſtimonies, not onely others, but themſelues ſhould ſee their owne folly.

SECT. 13.

13. A religion, that hath beene a teſtified by the blood and ſanctitie of ſuch Martyrs and Confelſors, as our Aduerſaries themſelues allow of, and hold them glorious in heauen, and either all the pointes of her doctrine, or the moſt controuerted and weightieſt, witneſſed by euidence of moſt authentickall miracles, by the recordes of all ages, and by the diſcuſſing cenſure and approbation of generall Councels, the higheſt b Conſiſtory on earth, and oracles of greateſt infallibilitie, as being the ſentences of all the beſt learned in the world, aſſembled together, and holpen in the affayre, by the preſence of Chriſt our Sauour, Maſh. 18. 20. & 28. 20. by the aſſiſtance of the holy Ghoſt, Iohn 14. 16. & 16. 13. Act. 15. 20. and by our Lordes promiſe and prayer, Iohn 17. 17. Luke 22. 31.

a That is chriſtian religion profeſſed by the Church of England, and not popery.  
b Is the Popes conſiſtory ſumme?

Answer

II. They affirme their religion to be testified by the blood of Martyrs, by miracles, conncels, yecordes of all ages, the highest consistory on the earth, and oracles of greatest infallibilitie. but of all these pointes they shall neuer prooue one. nay, the doctrine of Trent, Florence, Constance, and of the decretals, is too new to be knowne either of the Fathers, or of all ages: confirmation the same hath none, either of true Martyrs, or true Miracles, or other good prooffe: if they could bring forth any, they would not conceale the same. furthermore the Donatists in time past did celebrate the memorie of certaine Circumcellions as Martyrs, and the Euphemites, as Epiphanius doth testifie, *hæres. 80.* would be called *Martyrians*, and boasted greatly of their martyrs, as the *Papistes* now do. likewise we reade *Matth. 24.* that false prophets shall in the last dayes deceiue many by their great signes, and *2. Thes. 2.* that *Antichristes* comming shall be with power and miracles, but *S. Augustine de ciuit. dei lib. 22. cap. 8.* teacheth vs, that for confirmation of the Christian faith, ancient miracles are sufficient. againe, who soeuer saith he, doth now require miracles for to make him beleene, the same is a miracle, which beleeneth not, when all the world beleeneth. Chrysostome also in *Matth. homil. 49.* saith, that the true Ministers of Christ are not knowne by working profitable miracles, but rather by not doing of miracles. but if the power of doing miracles remayne; yet is not the same to be shewed among Christians, that beleene the faith already, but rather among the *Turkes* and *Pagans*. if then the Masse-priestes and their consorts can worke such miracles, as they pretend, why do they not goe and worke them among the *Turkes* and *Infidels*, and let vs rest in peace?

*Sect. 14.*

4 Christ is  
our supreme  
head, euery  
pope is their  
head.

13. A religion, vnchanging, and of admirable consent in her doctrine, hauing euermore the same bounds of faith in all places, and not varying in euery Countrey and State, as other Religions which haue not one 4 supreme head, and an acknowledged power to define, but make the letter of Scripture (mis-interpretable by euery contentious spirite) the onely Touchstone and chiefe Iudge of all differences in faith, whereby so many opinions and formes of religion may be squared out, as there be priuate fancies rainging.

*Answer to the 14. Sect.*

12. They commend their religion for the *unchangeable-nesse of it*, and for the *admirable consent which is found in it*. but these are matters rather to be laughed at, then refuted. for how can that religion bee vnchangeable, or consent with it selfe, that dependeth on the Popes humours, and mens fancies, that are changeable, and different both one from another, and from other mens opinions? beside that, if there were no difference betwixte the doctrine of the Apostles, and late Popes, why is not the doctrine of Popes deriued out of holy Scriptures? their religion therefore cannot bee certayne, standing vpon the decrees of diuers Popes, one dissenting from another, as their decretals shew. their dissention appeareth in this manifestly, that one Pope vseth to disanull another Popes actes. so *Formosus* his decrees were dissolved by his Successors, and *Sabinian* had once determined to abrogate the decrees of his Predecessor *Gregory*, and to abolish his writings.

The supreme power which Popes challenge in iudiciall causes, will neuer bee prooued. for among the people of God, the *Sanedrín* or chiefe Councell had power to decide all causes, in the Christian church we reade of no power in matters of Religion, about a free generall Councell. that an vnlearned Pope should decide matters better, then a generall Councell, is repugnant to all reason.

The



*presumptuous Supplication.*

The different opinions of Masse-priestes, Friars, and Schoole-doctors can scarce bee comprehended in a great volume. and that not about small matters, but also about the holy Trinitie, angels, soules of men, sinne, righteoutnesse, all the articles of faith, all their 7. sacraments, and all points of religion, as the disputes of schoole-doctors do shew.

About the canon of Scriptures they doe not well agree. *Iohn Driedo lib. 1. de script. & dogmat. eccles.* denieth the booke of *Baruch* to bee canonicall. *Nicolas Lyra, Hugo, Dionysius Carthusianus, Caietanus, & Sixtus Senensis* reiect the last 7. Chapters of the booke of *Hester*. the conuenticle at *Trent*, and other doctors make them canonicall.

*Pighius lib. 1. eccles. Hierarch. ca. 2.* faith, that *Scriptures are not aboue our faith, but subiect vnto it.* *Stapleton princip. doct. lib. 12. cap. 15.* holdeth, that *the Church and Scriptures are of equall authoritie.* *Bellarmino* thought best not to dispute this question.

*Scotus* and *Gabriel* teach, that *Angels naturally understand our thoughts.* *Thom. Aquinas p. 1. q. 57. art. 4.* thinketh this to be absurd. How saintes do knowe thinges on earth *Bellarmino lib. de sanct. Beat. c. 20.* rehearseth three opinions.

About the name, parts and efficacie of the Masse, and the interpretation of the words, *this is my body*, there is an infinite diuersitie of opinions.

Neither doth the supreme power of the Pope remedie this inconuenience.

Contrariwise the rule of Scripture is certaine. neither can any better direction bee giuen for matters of faith, vnlesse men will vndertake to be wiser then God. blasphemous also it is to say, that as many formes of religion may be squared out by scriptures, as there be priuate fancies raigning. for wee doe not reade, that either the people of God before *Christ*, or after him for 1300. yeere had any other certayne rule or direction to follow, then the holy Scriptures, as both the actes of all ancient lawfull Councils, and the writings of all the ancient godly Fathers doe testifie.

*a* We grant  
what you can  
prooue.

*b* This wee  
willingly re-  
ceiue, but not  
popish heresie.

*c* We receiue  
these formes,  
but purged

*d* The Apo-  
stles doctrine  
you haue al-  
tered.

13. A religion, which by the *a* grant of our Aduersaries, hath had for the last thousand yeeres and more, the custodie of the sacred Bible, of the Apostles, *Athanasius* and the Nicene Creed, and preserved them from perishing by Pagan, Iew or heretike: yea, and from whose handes or treasure-house, the Religion now established, not onely received all the partes of *b* Scripture like maketh vse of: but also learned the forme of Christening, Marrying, Churching of women, Visiting the sicke, Burying, and sundry other like, as their bookes, translated out of ours, doe *c* declare. And therefore our religion must needs bee the elder. Nor can it be tolde (as we can easily tell all other sortes of religions) what *d* former Societie we did euer supplant or inuade, or tooke from it, eyther our first possession of the Scriptures, forme of Sacraments, or any other ecclesiasticall rites or ceremonies.

*Answer to the 15. Sett.*

13. They talke of a religion, which for this last thousand yeeres and more had the custodie of the Bible, of the Apostles, *Athanasius*, and the Nicene Creede, and from whom, they say, we receyued not onely Scriptures, but our rites and ceremonies. but *first* it is not enough to haue custodie of Scriptures, or formes of faith, vnlesse the Scriptures be followed, and the forme of faith kept without addition or alteration. for the *Iewes* to this day keepe the oracles of God, yet beleue they not in *Iesus Christ*. and diuers Heretikes in word professe the faith, but marre it with their additions. *Again*, if they will haue their religion to be true, they must deriue it from the Prophets and Apostles. *thirdly*, we receyued not the Scriptures, nor our Seruice or rites from them, but purged that which they had corrupted, hauing before received the same from others. *Finally*, as the Apostles received the Lawe from the Scribes and Phariseis immediatly, yet originally, and principally they received it from the Prophets; so wee receive the faith originally from the Apostles, though corrupted by meanes of the Papists.

*Seēt. 16.*

14. A religion, that instituted the *a* feastes, the fasting dayes, and *a* An holiday all the goodly ceremonies, and solemne obseruations, which are yet *v*- argument. sed (though many other pared away) and commanded in the *b* Pro- *b* We tell you testant Religion, as the festiuities of Christma's, Easter, Ascension, often, our reli- Whitsontide, and the Eeues and feastes of the Apostles, likewise the gion is Ca- fastes of Lent and Ember dayes, abstinence on Fridayes and Satur- tholike and dayes, much holefome, and very commodious to the Common-vweale: Apostolike. Semblably the rites and sacred formes kept in *c* Coronations, installe- *c* We desire ments, and all other sortes of solemnities, that cary eyther state, decen- onely super- cie or veneration with them. stition and a- bufes to be remooued.

*Answer to the 16. Seēt.*

14. They commend their religion, by a reason drawne from holydaies and fasting dayes, and other goodly ceremonies, as they call them, and solemne obseruations, for which they deserue to fast all fridayes, and to grinde on holydayes, and to be fedde with shewes and shadowes in stead of substance. for it is not inough for Christians to keepe moneths, dayes, and seasons, and strictly to stand vpon ceremonies. for this may be done by Heretikes. they must therefore stand rather vpon faith, then dayes, and ceremonies, and externall matters, if they meane to make good their religion.

*Seēt. 17.*

15. A religion, that founded the Ecclesiasticall *d* censures, and all *d* The cen- sorts of discipline, as suspension, interdiction, excommunication, irre- sures of the gularitie, degradation, and the like, and was also the author of the Ca- Church they non law, studied throughout the vniuerfall christian world, and many haue wicked- points, both of her censures, lawes and discipline, practised by the ly abused. we Protestants themselves. vse the things, refuse the a- bufes.

*Answer to the 17. Seēt.*

15. They recommend vnto vs a religion, that, as they say, founded ecclesiasticall censures, and all sorts of discipline,

*An Answer to the Masse-priestes*

and was also the author of the Canon law, which is practised in England. But first it is ridiculous to say, that Religion was the author of the Canon law, that was afterward made by Popes. nay, if their religion be no better, nor more ancient then the decretals; then is it not from the Apostles. *secondly*, they doe falsely affirme themselves to be authours of the censures of the Church. for they came from *Christ Iesus*. *thirdly*, wee receyued neither the censures, nor canons from them, but purged that which they had abused, and corrupted before.

*Seet. 18.*

*a* What is this to canonization of Saintes?

*b* We may loue them and follow them.

16. A religion, that onely hath canonized her professors for saintes after death, and celebrateth their annuall memories, whereby their names euer liue in honor, and all posteritie incited both to glorifie God for his graces bestowed on them, and also studiously to imitate their vertues. Whereby that asseueration of the Prophet is verified. *c* *Thy friendes (O God) are very much honoured of me. Psal. 138. 17.* Likewise that saying of Ecclesiasticus fulfilled, *Cap. 39. 14. Nations shall declare his wisdom, and the Church speake forth his prayse:* and also the rites of friendship and true loue obserued, which is to loue our friendes friend for our friendes sake, and incomparably more the *b* Saintes of God, for their and our loue towards God.

*Answer to the 18. Seet.*

16 They commend a religion, that canonizeth Saintes. but that maketh but litle for the commendation of Poperie. for it is not long, since canonizing of saintes beganne. beside that, the Papistes sometimes canonize traitors and wicked men for saintes, as *Becket*, and *Iames Clement*, and some rebellious priestes, and giue idolatrous worship to them. Of late we heare some went to *Tiborne* on pilgrimage, in honour of traytours. As for vs, wee keepe the memories of the Apostles, and reuerently esteeme holy men departed, although not canonized by the pope.

*Seet.*

*presumptuous Supplication.*

*Sett. 19.*

17. A religion, whose refuse and reuolted priests are *a* deemed lawfull and sufficiently ordered to preach the word of God, to minister Sacraments, and to exercise all spirituall iurisdiction in the protestant and puritane congregation. A prooffe, which seemeth *b* vnanswerable, that our Church is the true Church: for were her doctrine false, she teaching in many points as she doth, it must needes follow that she is the synagogue, if not the arch-synagogue of Sathan, and consequently, ne hath, nor can possibly haue (God and the diuell being so contrary) authority, to initiate and make lawfull and compleate Ministers, for exercising spirituall faculties in the true Church. Neither is the *c* Protestant Minister or Bishop comming to our Catholike fraternity (as many come of the first sort) reputed other then for meere lay men without orders.

*Answer to the 19. Section.*

17. They bring a refuse reason, drawne from *refuse* *priest*es allowed, as they pretend, by the Church of England to serue here. but neither doth this Church allow such priesthood, being onely appointed to sacrifice *for quicke and dead*, nor do other churches tolerate them. if any priuate man do permit them, it is his owne priuate humor, and in the opinion of many much to be considered of, that due order may be taken. yet suppose that those, who are ordeined by Heretikes, were receiued with imposition of hands, yet that prouoeth not hereby to be true Religion, as these Heretikes would inferre.

*Sett. 20.*

18. A religion, to whose *d* antiquity and veritie of most part of her doctrine controuerfed, the fashion of euery Church, Chappell, and Chancell, the records of euery Hospitall, Colledge, and Abbey decayed, yea, euery auncient sepulchre, *e* church-window, and grauestone, do bring and giue apparant euidence, as things all wearing her badges, and testifying her elder childrens faith, deuotion and pietie.

*Answer to the 20. Section.*

18. They commend a religion, to whose antiquitie and veritie, the fashion of euery church, chappell, chancell, the records  
of

*a* By whom?  
*b* Most easily answered: Their Priests being of others allowed, as hereticall priests recognizing their faults.  
*c* Hee that commeth to such dogbonle Masse-mongers is well serued.

*d* We deny it.  
*e* An argument of glasse.

*An answer to the Masse-priests*

of hospitalls, colleges, abbeyes decayed, and euery ancient church-window, and graue-stone, do bring, and giue apparant euidence, as they say. but this argument is as brittle, as the glasse-windowes they speake of, and their foreheads in following the same, as hard, as a marble stone, and for it they deserue to be entoombed in the Popes sellar, vnder a Pipe of wine *Romaneske*. for the same argument might the Gentiles haue brought against Christian Religion for their idolatry many yeeres after Christ; and if it had beene good, then farewell Christian religion. Heretikes also may ailedge like proofes against true beleeuers, where they haue long preuailed. furthermore, few of these things spoken of are more ancient then 500. yeeres, and little help do they affoord to popish doctrine. wherefore vnlesse these fellowes bring arguments out of holy Scriptures, all their superstitious religion will be easily broken downe, like an old glasse window, and shall be entombed in a rotten dounghill, as a fit graue for such a rotten carkasse.

*Seet. 21.*

*a* Are traditions so rockie and sure, and the proofes and testimonies alike *b* infinite, ample, abundant, and flintie? and vnanswerable, as the Protestant himselve assayled by the Puritane  
*b* None at all, and other sects, knowes not how to defend positions encountred, but  
*c* We stand by *c* flying to the strengths and impregnable arguments of the Cathowell without like Romané Church and her Doctōrs.  
them.

*Answer to the 21. Section.*

21. They require *a religion, whose grounds and foundations are rockie and sure*. but the foundations of the Romish religion are sandy and vn certaine, the same being built vpon the Pope, which is a rock of Ice, like those of *Cathai*, that flote on the water, and are tossed hither and thither, and in the end dissolued to nothing: vpon his determinations, that are rude oft times, and repugnant to truth: vpon traditions, that are

## *presumptuous Supplication.*

are variable and vncertaine, and such like grounds. Here-  
 therefore like mad fellowes at one blow they ouerthrowe  
 their whole worke. against vs this argument worketh no  
 effect, grounding our faith vpon Christ Iesus, and his most  
 certaine word, and vsing the help of Fathers, and ancient  
 writers, as probable witnesses, in cases of difference: and no  
 way vsing the name of the Pope, or his decretalls, against  
 any man that is curious, considering that the same only is  
 sufficient to marre, and ouerthrow any honest cause.

### Sect. 22.

*a* Math. 7. 13. 20. A religion, that teacheth not (*a*) the broad and  
*b* Ioh. 20. 13. large, but the narrow and straight way, (such as holy writ  
*c* Psal. 6. 7. affirmeth the way to heauen to be) as *a* annuall (*b*) con- *a* This way  
 Math. 3. 2. fession to a Priest, (*c*) pennance, (*d*) restitution, (*e*) satis- is broad  
 and 11. 21. faction, prescript fasting daies, set times of abstinence, enough.  
 Mar. 1. 15. (*f*) performance of vowes, (*g*) one vniforme stint of  
 Luk. 13. 3. faith, (*h*) mortification of the old man, and the like in-  
 1. Cor. 12. 21. iunctions, neither obserued nor imposed by other reli-  
 Act. 1. 38. gions, but rather *b* liberty in their stead, and yet all of *b* This is a  
 and 26. 20. them directly and plainly *c* prescribed in holy Scrip- Libertines lie.  
*d* Leuit. 5. 16. rure, except only the appointment of prescript time for *c* In what  
 Luk. 19. 8. confession, fasting, and abstinence, a power, and prero- words and  
*e* Ezech. 8. 30. gative, left to the wisdome and ordering of the Catho- places?  
 Ioh. 2. 12. like Church; of whose Prelats our Sauior himselfe saith,  
 Math. 3. 8. (*i*) He that heareth you, heareth me, and he that despiseth you,  
 Luk. 3. 8. despiseth me. Which authoritie also was giuen to the Bi-  
 1. Cor. 11. 32. shops of the old Law, and of consequence more to the  
*f* Leuit. 23. 21. chiefe Prelates of the new Law, *d* Hee that shall waxe *d* This Text is  
 Psal. 75. 12. proude, refusing to obey the commandement of the Priest, falsified. in the  
 Eccles. 5. 3. shall die by the decree of the Iudge. Deut. 17. 12. originall we  
 1. Tim. 5. 12. *Answered to the 22. Section.* read, obey  
*g* Ephes. 4. 5. the coman-  
*b* Rom. 8. 13. dements of  
 Coloss. 3. 5. the Priest, or  
*i* Luke 10. 16. Iudge.

22. They strue for a religion, they say, that  
 teacheth not the broad and large, but the narrow  
 and straight way. but this is the destruction and ruine of their  
 cause, if they dare stand to it. for first, they teach not any  
 good way at all to heauen, but leading their followers by  
 I  
 pilgri-

*An Answer to the Masse-priestes*

pilgrimages, masses, indulgences, eating red herrings, and such by-paths to the gates of hell. against them therefore our Saviour Christ vitreth these words, Matth. 15. *in vaine do they worship me, teaching for doctrine mens precepts.* secondly, the way which Masse-priests teach, is most easie. for who cannot goe to annuall confession, and do penance, and after the popish manner make restitution or satisfaction, and fast on Saints euenes, & performe fond vowes, at least as well as Monks or Friers, and keepe the strict Romish faith, (that is, to beleue as the Cacolike Church of Rome beleueth) which are the matters the suppliant suppose to be so difficult? nay, who cannot easily buy indulgences, and goe on pilgrimage, and offer to the crucifixe, and conspire against Christians, which is more then they expresse, and yet easie enough? Finally they say, it is sufficient to beleue as their Cacolike Church doth, which is most easie. as for their testimonies, they are either needlesse, as where they prooue, *that the way to heauen is streight*, or sencelesse. In the 20. Chapter of Iohn we reade nothing of auricular confession, of popish pennance there is nothing, Psal. 6. Math. 3. or in any other places of scriptures. Restitution made to the partie is good, but to giue to Friers for the party, as the Romish vse is, is not iustificable. Of popish satisfaction and Romish fasts we reade nothing either in Ezech. 8. or Ioel 2. or elsewhere. of performance of the Friers vowes the scriptures speake nothing. the faith that the Apostle speaketh of Ephes. 4. is the faith of Christ, and not of the Pope. likewise the mortification of the flesh spoken of Rom. 8. and Coloss. 3. consisteth in inward actions, rather then outward lashings, and pennance inioyned by the *Romanists*. Finally, we are to heare the Church and our Prelates, but that is, when the Church heareth Christ, and when Prelates deliuer the commandements of Christ. The Priests of the law were also then to be heard, whē they taught Gods law, as we reade Deut. 17. and the Phariseis teaching the doctrine of *Moyse*. All this therefore is farre short of that, which the suppliant would haue, enforcing their



*presumptuouse Supplication.*

their disciples, not only to receive Antichrist for Christ, and false Priests for Christs Apostles, and the Synagogue of Satan for the Church of God; but also false and vncertaine traditions, and superstitious toyes, for the doctrine of the Prophets and Apostles.

*Secl. 23.*

21. A religion, for whose defence, the *a* Title of *Defender of the Faith*, was first given to the Kings of our Nation; the Title of *Most Christian*, to the Kings of Fraunce, of *Most Catholike*, to the Kings of Spayne: the still retayning of which Titles doth argue the allowance of her iurisdiction. And there is no one of the auncient *b* Fathers, who doth not vnderstand these words of the Prophet, to be onely meant of this Church, *The Nation and Kingdome that will not serue thee, shall perish.* Esa. 60. 12.

*a* These Titles are more rightly due to the defenders of the true faith.  
*b* All the Fathers belyed.

*Answer to the 23. Section.*

21. They say, that for defence of the Romish religion our Kings were named *defenders of the faith*, the French Kings *most Christian*, the Spanish Kings *most Catholike*. but these titles are then best deserued, when the true Catholike and Apostolike faith deliuered in holy scriptures is maintained pure, and without mixture of popish and hereticall traditions. The attributing of these titles argueth nothing but Antichrists claime in giuing Crownes, and Kingdomes, and names; which no Christian King or Prince respecteth. the reteining of them is no acknowledgement of the Popes power, but rather of their owne royall authority in protecting Gods truth. But say they, *there is no one of the auncient fathers, who doth not vnderstand these words of the Prophet, I say 60. the nation and kingdome that will not serue thee, shall perish; so be onely meant of this Church, viz. of Rome.* But they do not onely abuse the holy Scriptures, but also bely the holy Fathers most shamefully. for the Prophet speaketh of the generall vocation of the Gentiles to Christ, and not to

*An Answer to the Masse-priests*

the Pope. and no one Father applieth these words to the particular church of *Rome*, much lesse to the abuses, and hereticall doctrine of that Church.

*Señ. 24.*

*a* Then the Popes and Masse-priests are not truly entred into it.  
*b* A meere slander.

*c* *Fix* enimys to true religion.

22. A religion, into whose society and profession, whosoever *a* truly entreth, by and by liueth in more awe of God, and feare of sinne, and changeth his former life to the better: and of the other side, whosoever leapeeth out, and departeth from her fellowship and communion, *b* be-ginneth incontinent to leade a worse life, then whiles he liued her child, and frequented her Sacraments. Of both which there be store of examples, and of the latter too many, verifying what is said, and not vnknowne to thousands, yea, the case is so familiar, as it is now growne into a Prouerbe with *c* many: That the Protestant religion is good to liue in, but the Papist religion good to die in.

*Answer to the 24. Section.*

22. They commend a religion, as they say, into whose society whosoever entreth, by and by liueth in more awe of God, and feare of sinne, and changeth his former life to better. but this doth quite overthrow their cause. For albeit these fellowes be shamelesse, and haue faces as hard as lopsters, yet dare they not auow, that the people of *Rome*, or other *Italians*, or *Spaniards*, that are most blind in their superstition, do liue in more awe of God, or order, then the English, Scots, or *Germanes*, especially then those, that truly professe our religion. nay I dare compare, and may well preferre the worst of our religion, before the Popes of *Rome*, whom the Romanists call most holy. But say they, it is now growne into a prouerb with many, that the Protestant religion is good to liue in, but the Papists religion good to dye in. But these many are blind Papists, that are not acquainted with *Rome* and *Spaine*, and other popish countries, the very sinkes of all villanie: nor well vnderstand our doctrine, that condemneth all, that liue not according to their christian profession.

*Señ.*

*Secl. 25.*

23. A religion, which now hath, and had in all ages, the most famous men for wit, learning, reading, iudgement, vertue, and true pietie, (qualities of all other, likeliest to discerne and abandon error) to her Teachers and Doctors, and euer enioyed the like store of such lights, as our Oppositors had neuer reason to compare with, or if they do, the extant Monuments in schoole, positiue, and mysticall diuinity, and in all other literature, will quickly shew the inequality and disproportion of comparision.

*A vaine bragge.*

*Triall will shew the contrary.*

*Answer to the 25. Section.*

23. They stand vpon the sufficiencie of *their teachers*. but they should haue done well, to haue made their teachers knowne. for if they meane their Popes, whom they make their supreme iudges, we deny, *that in learning, reading, iudgement, vertue, and true piety*, they defense any preheminance before the meanest of our Doctors. If they vnderstand the ancient Fathers, we deny that euer they taught the doctrine of the conuenticle of *Trent*, or other points of popery. if they speake of late writers, we haue no reason to yeeld any prerogatiue vnto them.

*Secl. 26.*

24. A Religion, whose publike, and Church-seruice is executed with that maiesty, honorable grauity, and reuerence, and the seuerall parts, and ceremonies thereof so aptly and admirably composd, and ordered for annuall commemoration, and representing of our Saviours incarnation, birth, life, passion, buriall, resurrection, ascension, of the comming downe of the holy Ghost, of the mystery of the Trinitie, and of other passages, as well of Christ our head, as of his members the Saints, as it begetteth, feedeth, and reneweth singular deuotion in the actors, and hearers, and is also so comfortable in her Sacraments, especially so easing, and acquieting soules in the Sacrament of Penance, as no testimony, or demonstration vnder heauen, is, or can be, of like feeling proofe for the real goodnes and veritie of that Sacrament, as is the supernaturall, sweetest, and diuine consolation tasted therein, and in the Sacrament of the Eucharist.

*The Masse is nothing but apish foolerie. These fel- lowes make playes of Christian religion. Contempt rather. Is diuine consolation in whipping?*

24. They object vnto vs the maiesty and grauitie of their church service and ceremonies. they would haue named their Masse, but that they were ashamed of it. but in naming their church service they haue said sufficient. for nothing is more apish, foolish, ridiculous, or contrary to Christes institution, then the popish service. In the Masse the Priest turneth, skippeth, heaueth, crosseth, cryeth loude, holdeth his peace, and behaueth himselfe like a Mountebanke. On the Passion Sonday they turne Christes passion into a play. On Easter day they play the resurrection. On the Ascension day his ascension, at Whitsontide the comming of the Holy Ghost, on *Corpus Christi* day out commeth their *Corpus Domini* with all solemnitie. The ceremonies also of Baptisme are strange and vnchristian, the child to be baptized, being greased, spitted vpon, and coniured, and the Priest comming to the place shorne, and lighted with candles, as if he were to seeke somewhat lost, or were afraid to looke himselfe. In extreme vnction they put a Candle in his hand that is like to dye, belike to giue him light through the darke holes of Purgatory, and grease diuers parts of his body, when for the most part he is past sence. On Saint Nicholas day, a boy in the habit of a Bishop playeth Saint Nicholas. On Saint Georges and Saint Christophers day, some are set to play their parts, to the great scorne of Christian religion. and this forsooth is the maiesty and grauitie of the Popish religion. neither is it materiall, that in the act of penance, and administration of the Eucharist some are much affected, for that is not for the grauitie of popish ceremonies, but because some few reliques remaine of christian repentance, and of the Sacrament of the Lords Supper.

Self. 27.

25. A religion, whose secular and religious Cleargie, liue without  
a wiues, free from care of prouiding for children, and the latter sort no  
way distracted with the affaires and encumbrances of the worlde, but  
encloistered, passe their whole time in prayer, watching, fasting, in  
b continuall studie of Scriptures, and in daily exercise and dispute for  
full and perfect vnderstanding of them: Helpe that doe most further  
the attaining of truth, and such as are not c found in the aduerse par-  
tie, and which in common reason (catholike diuines being not inferior  
to other diuines in wit, or other talents) shew, that our teachers (God  
beeing no acceptor of persons) are more likely to haue c vling, finer  
meanes for the (same) the true intelligence and vnderstanding of Scrip-  
ture, then our aduersaries and contradiQors.

a But not  
without wo-  
men nor bar-  
dassas.  
b Impudent-  
ly auouched.  
c True and see.

Answer to the 27. Self.

25. They aduance their religion, for that *their secular  
and religious Clergie liue without wiues, free from care of pro-  
uiding for children, and no way distracted as they say, with the  
affaires and encumbrances of the world.* But all the worlde  
knoweth, that the least dishonest of them, liue not without  
women, and percase other mens wiues, as those which haue  
truelled *Spain, Italy, and France* doe know. others com-  
mit more hainous, and vnnaturall sinnes. *Meteran* in his hi-  
story of the Low countries, sheweth, that in Flanders cer-  
tayne Friars were burned for Sodomity, which vice they  
saide, their company had learned of certaine Italian Friars.  
Neither doe these Antichristian masse-priestes care lesse for  
their bastards, then honest married men care for their chil-  
dren. to goe no further, the histories of *Alexander* the sixt,  
and *Paule* the third, declare this to bee true. As for their  
studie of scriptures, prayers and fasting, they are ridicu-  
lously mentioned, for few of the Romish cleargy can reade  
scriptures, none almost vnderstand them, the rest doe more  
diligently serue *Bacchus* and *Venus*, then the true God of  
heauen by prayer and fasting.

Self,

**a** Four great lyes.

**b** An apparent vntueth.

**c** False.

**d** A notorious falsary vnder his name.

**e** This booke was not saint

**f** A fiction word.

**g** Counter-fet fooleries.

**h** Hieromes wordes truly reported make nothing for papistes, little against vs.

26. A religion, of which the **a** foure acknowledged Doctors of holy Church, were both professors, and stout defenders, as their owne workes **b** apparently beare witness.

**S. Ambrose** liuing 64. yeeres, and dying in the yeere of our Lord 397.

purposely, and **e** approouingly wrote of (**a**) exorcismes vsed before baptism, of (**b**) vnction in baptism, of the perpetuall (**c**) alienation of infants from the sight of God, dying without baptism; of (**d**) remission of sin by a priest; and who, as **d** *S. Paulinus* recordeth, in his life, heard auricular confessions, and so wept in hearing, that he caused teares also in the penitentes. He likewise **d** wrote of the (**e**) real presence in the sacrament of the Altar, and of (**f**) adoration thereunto to be done. He obserued, and commended the Lent-fast (**g**) calling it the precept of Christ our Lord. In like manner he **e** wrote of (**h**) Purgatorie; of (**i**) mingling water with wine in the chalice, he vsually **f** said Masse, wept bitterly in the execution of the dreadfull mysteries, and made (**k**) prayers to be said by priestes before **g** Masse, for due preparation thereunto. Therefore vndoubtedly neyther Protestant nor Puritane, but a catholike Bishop.

**S. Hierome** liuing 91. yeeres, and dying the yere of our Lord 420. wrote (**l**) two books against the Apostata Moncke Iovinian; and (**m**) two other treatises against the lapsed priest *Vigilantius*, in **b** confutation of their strange, and exorbitant pointes of doctrine: namely, that marriage was of equall merit with widdowhood or virginittie: that all meates might bee eaten vpon all dayes, notwithstanding any ecclesiasticall sanction to the contrary: That fasting had no reward with God: That there was no disparitie of merits in this life, nor difference of glory in the next: That those, who with a full and entire faith had receiued grace in baptism, could not after leese the same. The positions of *Iovinian*: The phancies of *Vigilantius* these: The single life, or vnmarrried state of priestes is opprobrious: Saints were not to be worshipped, nor prayed vnto, nor their reliques to bee reuerenced, and the tapers or waxelights about their toombes, were the ensignes of idolatry: the retention of worldly substance better then

voluntary

(**a**) *Tom. 4. li. 3. de sacramentis. cap. 1. & 2. lib. 3. cap. 1.*

(**b**) *Ididem.*

(**c**) *Tom. 5. de " vocat. gent." li. 3. ca. 8. per totum.*

(**d**) *Tom. 4. lib. 1. de penitentia cap. 2. & 6.*

(**e**) *Tom. 4. li. 4. de sacramentis.*

(**f**) *Tom. 4. de spiris. sancto lib. 3. cap. 12.*

(**g**) *Tom. 1. Ser. de ieiunio Elie.*

(**h**) *Tom. 3. super Apocal. cap. 14. & 20.*

(**i**) *Lib. 5. de Sacramen. ca. 1.*

(**k**) *Tom. 5. in precatione ad Missam prepa-*

*vante, & epist. lib. 5. epist. 33.*

*ad Marcellinum sororem suam.*

(**l**) *Tom. 2.*

(**m**) *Idem.*

*presumptuous Supplication.*

voluntary pouertie, and the solitarines of Monkes a thing vituperable.

Against all which assertions, S. Hierome directly, and of set purpose wrote, and wrote in some choller and anger, adding for reason, or (\*) *Aduersus excusæ, fatebor* (\*) *dolorem meum, sacrilegium tantum patienter audire Vigilantium ad non possum*, I will confesse my grieffe, I am vnable patiently to heare so great sacrilege. Therefore vndoubtedly neither Protestunt nor Puri-

(a) *Marianus b Victorius episco. Reatinus in vita B. Hieronymi. Et ipse Hieronym. Tom. 3. epi. 150. ad Hedibian qv. 2.*

(b) *Ipsè Hieron. c in Ezch. ca. 4. & in Apolog. aduers. Ruffinum, & in pluri. ipsius epi. 8. 22. 43. & alijs.*

care, prayer and Almes. Three prooffe of free-will, (e) a booke of Monkes, wherein hee approoueth their state, and consequently also the vov'es of Pouertie, Chastitie, and Obedience: A booke *De fide, & operibus*, of faith, and yvorkes, prooving abundantly in it, as the principall scope, and ende intended, that a sole faith without

(g) *Tom. 10. serm. de tempore 155. qui est quartus de anniversario dedicationis eccles. vel altaris. Et concil. Hippon. can. 6. cui interfuit. S. Augustinus vt constat. ex lib. 1. Retract. c. 17. serm. g 19 de Sanctis.*

and on the water, and Chrisme, and annoynted. Likewise hee himselfe

(h) *Tom. 9. li. h meditacionum c. 40. & Tom. 9 serm. de Sanctis. serm. 18.*

(i) *Tom. 6. de adulterinis coniugijs. lib. 1. ca. 8. & 9. & lib. 2. ca. 5*

innocent can marry againe, the crime of adultery, and in like manner agnizeth and testifieth the veritie of the five Sacraments, denied, and surnamed bastard Sa-

tane, but a (a) Massing a priest, the contrary Hermite, a great pilgrimage (b) go-er, a visiter of holy places, and reliquies.

S. Augustine living 76. yeeres, & dying in the ycere of our Lord 430. wrote a (c) Booke *De cura pro mortuis gerenda*, Of care to be had for the dead by the sacrifices of the al-

(d) bookes *De libero arbitrio*, in the (d) *Tom. 1. De operis Monachorum*, of the labour of the labour (e) *Tom. 3. maximè ca. 14. lib. eiusdem.*

Wee allow good works is not sufficient to salvation: He (g) f alloweth, and uoyde of celebrated the consecration of aul-tares, and the annoynting of them f with Chrisme. Also hee maketh mention, and requireth that the signe of the Crosse should be made in the foreheades of the beleueurs, g Counterfet.

with which they are regenerated, ly inuocated (b) the blessed virgin writings.

Mary, S. Michael, S. Raphael, the quiers of Angells, Archangells, Patriarks, Prophets, Apostles, Euangelists, Martyres, Confessors, Priests, Leuites, Monkes, Virgins, and of all the iust. In briefe, he (i) resolutely affirmeth, that after diuorce, neither the party delinquent, nor; His wordes innocent can marry againe, the other living, without committing set downe wil the crime of adultery, and in like manner agnizeth and testifieth the refuse this i veritie of the five Sacraments, denied, and surnamed bastard Sa-

K craments

# An Answer to the Masse-priests

craments by the Aduersarie, to wit, the  
(a) sacrament of Confirmation, (b) Ex-  
treme vnction, (c) Order, (d) Matri-  
mony, and (e) Penance. He (f) also  
sharply rebuketh those that either negle-  
cted to heare Masse, or shewed themselves  
so colde and wearisome in Gods seruice,  
as to speake to the priest to abbreviate, or  
be short in his Masse. Therefore vndoubt-  
edly neither Protestant nor Puritan, but a  
(g) Monke, instituter of Monckes, and  
strongest maintainer of our catholike doc-  
trine.

Saint Gregory was first a (h) Monke,  
then chosen Abbot, then created Cardi-  
nall, and afterward elected Pope of Rome.  
In which dignitie he liued 13. yeeres and  
odde moneths, and died the yeere of our  
Lord 604. He wrote in the allowance of  
(i) Images, approoued the making of  
(k) pictures in the walles and windowes  
of the church, terming them the instructi-  
on, or bookes of the vnlearned, and re-  
prehended the (l) breaking, or defacing  
of them (onely vpon abuse which some i-  
deots committed) as a thing not lawfull,  
and scandalous. He appoynted the Monke  
(m) Preciosus to say Masse thirty dayes to-  
gether for Iustus his fellow Moncke de-  
ceased. He relateth (n) two miracles which  
God, through the sacrifice of the Masse,  
most admirably wrought. One, vpon a

captiue, whose fetters so often sel off, as his  
wife beleeuing him to be dead, procured  
f Masse to be saide for his soule. The other  
vpon a Ship-man named  
Baracha, who through the same most sacred  
and propitious oblation  
was, being reputed to be drowned, very miraculouly  
fed, and deliue-  
red after shippewracke. Hee augmented  
(o) the g Letany, ordained the (p) sta-  
tions at Rome, incited to the going (q) on  
pilgrimage, and visitation of holy places.  
He greatly (r) affected to see, and reuere-  
nce the coate of Saint Iohn Euangelist, &

- (a) Tom. 2. lib. 2. contr. lit. Petilian. ca. 104 & Tom. 9 in epist. Iohann. tract. 3. & 6.
- (b) Tom. 10. Serm. de temp. 215 & tom 9. lib. 2. de visitandu infirmis ca. 4. Item in tract. de rectitudine Catholice conuersati. si duo posteriores sint Augustini.
- (c) Tom. 7. con. epist. Parm. lib. 2. c. 13. & de baptis. cont. Donatist. lib. 1. ca. 1.
- (d) Tom. 4. de fide, & operib. ca. 7. & Tom. 6. de bono coniugali, c. 18. & 24. & 10. 7. l. de nuptijs, et concup. c. 10.
- (e) Tom. 4. de b vera & falsa panis. c. 10. & 15. To. 6 de adulterin. coniugijs c. 28. tom. 10. l. 50. homiliar. hom. 41. & hom. 49 ca. 3. & tom. 8. in Psalmum 63. circa me- dium.
- (f) Tom. 10. lib. de temp. c. Serm. 251.
- (g) Possidius in vita eius.
- (h) Ioh. d Diaconus in vita eius li. 1. ca. 6. 25. & 39.
- (i) Lib. epist. 7. ca. 35.
- (k) Eod. lib. cap. 109.
- (l) Ibid. & lib. epist. ca. 9.
- (m) Tom. 1. li. 4. c. dia- logor. ca. 55.
- (n) Ibid. ca. 57.
- (o) Platin. & Ioh. Stella in vita eius.
- (p) Ioh. Diac. li. 2. ca. 12.
- (q) Ipse B. Gregor. l. 2. epist. ca. 21.
- (r) Idem ibid. cap. 42.

trusted

A dreame.

diuers coun-  
terfer writings  
are here alca-  
ged.

Hee con-  
demneth their  
worship in epi-  
ad Seren.

A fabulous  
fellow.

A booke of  
Fables.

Doe Masses  
loose bondes?

These are  
no pointes of  
doctrine, and  
yet weakly  
proued out  
of Gregory.



## presumptuous Supplication.

- (a) *Lib. 7. epist. ca. 116*  
 (b) *Li. 1. epist. ca. 39. & 30*  
 (c) *lib. 6. epist. fol. cap. 189. & lib. 11. epist. ca. 67*  
 (d) *Lib. 7. epist. ca. 116*  
 (e) *Lib. 5. epist. ca. 150.*  
 (f) *Lib. 8. epist. ca. 39*  
 (g) *Lib. 7. epist. cap. 39*  
 (h) *Lib. 9. epist. cap. 71. & Beda de gestis Anglorum lib. 1 c. 30.*

trusted to receiue spirituall profit thereby. He (a) sent a peece of the holy Crosse, (b) Powder filed off from saint Peter and saint Pauls chaines, some of (c) saint John Baptists haire, & the (d) reliques of other Martirs, to seuerall great personages for benediction, and veneration sake. He trauailing of the poynt, and enforced oft to keepe his bed for his greater ease, rose (e) notwithstanding to say Masse vpon festiuall dayes, as himselfe wrote of himselfe to *Eulogius* the Patriarke of *Alexandria*, and also approuingly witnesseth that (f) masse was daily a sayde at *Rome* in veneration of Saintes. He wrote a letter to *Melitus* to tell saint *Augustine* our Apostle then consecrated Bishop of *Canterbury*, that he shoulde not destroy the temples of the idoles in our countrie, but breake the idoles, and sprinkle (h) holie water about the same temples, build altaires, and put reliques in them. Therefore vndoubtedly neither Protestant, nor Puritan, but a Monk, & Pope, & zealous propagator, and patron of catholike religion.

a Vntruth, for no such matter can bee found in that place.

b He knew not the moderne Popish doctrine.

To say, that the assertions & points precedent were *Neus patrum*, the moales or blemishes, that shewd them to be men subiect to errour, and not to haue seene all things, were in our iudgement idlent sic enough, and greatest repugnancie; for let them be holden for Saints, or saued soules (which we thinke no man of modestie, or yet of christianitie will deny) it followeth directly to be impossible (we meane if they died in the vnretracted faith they professed in e their Bookes, as hitherto none of those who are most against our religion, euer durst to make open doubt thereof) that the foresaide positions, and poynts can be false, because if they shoulde bee false, and they containe, as then they should doe, very damnable superstition, and highest idolatry, (as approuing vaine d doctrine, vaine reuerence, d They might vaine sacraments, vaine and impious rites, and adoration of bread in some faile in some stead of God, (then which, nothing is more abominable or idolatrous) poynts, & yet it cannot be, most assuredly it can not be, euen by the principles of our not come common christian faith, that the foresaide Doctors be Saints in hea- derne papists. uen, but contrarily, most accursed reprobates in hell, vnderstanding, as is before rehearsed, that they died in the beliefe they maintained in their writings.

c viz. which are authenticall.

d They might faile in some poynts, & yet not come neere the moderne papists.

e A man may

Again, to say, they e vnderstood not the Scriptures, as well as doth vnderstand the best learned Protestant, or Puritan, and that through such faile, and scripturs well, lacke of heavenly guidance, they vnwittingly slid into their errors, & yet faile in were to imagine *Chimeras*, or some thing that were more strange, and some poynts. monstrous: for what helpe enioyeth the f Protestant or Puritan, that f We call our they selues christiãs

## An Answer to the Masse-priestes

they enioyed not? and they had many which the other haue not. They were a thousand yeeres and more, neerer vnto Christ, his Apostles, and their Disciples, then the eldest Protestant or Puritan, that can truly be named, and consequently as like, if not more like to heare, retriue, and learne the trueth, then any of the other two Professions. They made Comments vpon all, or the most difficult partes of holy Scripture, they beat out the way, and vnsealed the hard and hidden mysteries thereof, they laid the ground-workes of *c* Schoole diuinitie, brake the yce, and reconciled all the differing passages, which in the letter seemed to impugne, or contradict one the other.

*c* A notorious impudencie, as the comparison of Fathers and Schoole-men will shew.

Or must it be conceived, that these holy men working, and thorow-piercing into the selfe-bowels, and abstrusest depth of all diuinitie, and that very excellently, by the graunt of our aduersaries themselves, could so mainly and contradictorily erre in matters of lesse difficultie, as are the pointes controuerted? No, no, it cannot iustly be so conceived, but rather, that the infinite providence and goodnesse of almighty God, because he would not haue so sacriligious a conceit harbored against the principall Doctors of the Church, hath in euery of their liues and deaths miraculously attested the contrary, if so much credit at least may be giuen to the written liues of Saints, compiled by \* venerable personages, and receiued by many ages, as there is giuen to the relation of *Plutarchs* liues, or *Cesars* commentaries.

\* Lying companions.

(a) *In vita S. Ambrosij.*

*a* A counter-fet.

*b* This not vsed in Ambroses dayes.

(b) *Ibidem.*

S. (a) *Paulinus* a reporteth that S. *Ambrose* being on a certaine time in Rome, was inuited by a Noble woman there, to come and say *b* masse in her house; who yelding to the request, an other woman sicke of the palsey vnderstanding thereof, caused anone her selfe to be brought in a chaire, into the roome where S. *Ambrose* was, and kissing his garments, presently therewith recovered her health, and the perfect vse of her limbes. Againe, the same *c* author recordeth, that *Infina* wife to *Valentinian* the Emperour, hiring a murtherer to kill S. *Ambrose*, for the exceeding hatred she bore vnto him, who comming into his chamber, and lifting vp his arme with his sword drawne, to giue him his death, incontinent his arme waxed so stiffe and benumbed, that he could not strike therewith, nor moue the same; but in confessing, (which was no lesse miraculous) who employed him in so outrageous a fact, the vse of his arme presently returned, and hee became as nimble as euer before. Other proofes of Gods speciall loue towards this Saint, might be alledged, as (c) his miraculous election to the Bishopricke of Millan, his long *c* extasie with which hee was taken at the altar, when S. *Martin* Bishop of Turon dyed; his prediction of the day of his death, before he fell sicke: the three visions or admonishments, giuen by the voyce of God him-

(c) *Ex Paulino, lib. 2. hist. Eccle. Ruffini libro ca. 11. & Severo Sulpitio in vita B. Martini.*

*c* These are but extaticall fancies.

selfe,

## presumptuous Supplication.

selfe, to *Honoratus* bishop of Vercella, for his repaire to the saide Saint when hee lay a dying, and for ministring vnto him his last *Vaticum*, the body of our Lorde: These, wee say, might bee alleadged for the testimony of his holinesse. Neuertheless wee will content our selues with the rehearfall onely of that miracle (d) which *Paulinus* mentioneth of an obstinate Arrian, who being present at a sermon of saint *Ambrose*, sawe (and was thereupon conuerted) an Angell to stand at his care, whilst he was preaching, and appeared to d suggest vnto him the wordes he spake to the people. All which are euident arguments of the saints true faith, his peculiar fauour with God, and of the vndoubted veritie of his doctrine.

Touching *S. Hierome*, although both the ioynt censure of the (a) *Mileuitane Councell*, consisting of fiftie nine Bishops, whereof saint *Augustine* was one, giuing him the attribute *Holus* in his

\* In decreto de  
Apocryphis  
Scripturis cir-  
citer annum  
Christi 1495.

life time, and the \* testification of *S. Gelasius*, and of 70. other Bishops in session with him, surnaming him Blessed, and Most blessed after his death, be argument sufficient to prooue his sound faith and holinesse; as also that our Sauiour most comfortably appeared vnto him in the houre of his death, as a *Marianus Pictorius*, and other writers of his life, affirme: Yet because we desire to be

(b) *Eusebius Cremonensis* b discipulus B. Hieron. in epist. de mort. eius, ad Damasum Pontificis. episcop. Habetur in ealee Tom. 9. & creditur esse eiusdem, teste Censura Reatin. episcopi Amerini in eundem Tomum. (c) *Ibidem*. (d) *Ibidem*.

more full in this point, we thinke it necessary, hauing choise of miracles, to recite a few of many. Saint *Hierome* (b) drawing neere to his ende, the blessed sacrament of the altar was brought vnto him, which having receiued, and holding his armes acrosse ouer his breast, said the Hymne of holy *Simeon*, and presently as that was ended, there appeared b so glorious a light in the roome where he lay, and the exceeding brightnesse and splendor thereof piercing and dazeling the beholders eyes, none that were present could any while endure to looke thereon: which continuing some space, companies of Angels were e seene, odoriferous smelles felte, and a voyce heard, saying, Come my beloued, it is time that thou receiue thy reward for thy labours manfully sustained in my cause. Being dead, the blinde, deafe, dumbe, and sicke were (c) healed, some by touching, some by kissing his body. Likewise the possessed brought in presence of the corps, the diuels going out of them d cried, (e) *holy Hierome*, why d

(d) *ubi supra*.

d Then his Sermons are angelicall and canonicall.

(a) *Sub Innocentio 2. Anno Christi 402.*

a A bald fellowe.

b A bastardly peece of worke.

c In what shape?

doest thou thus grievously torment vs? thou wert alwayes our scourge, both liuing, and now dead. What neede more recitals? God seemed so wonderfully tender and zealous of his seruants fame and honor, as (e) when monie.

## An answer to the Masse-priests

a certaine Heretike enraged with enuy; against the working of the foresaid miracles, and wishing that the body were burnt; himselfe was presently by fire descending from heauen, consumed to ashes; wherevpon many other infected with the same heresie, were perfectly conuerted. Woonderfull things! but they are Saintes that reporte them, saints that wrought them, and (a) *God is admirable in his Saintes.*

We haue beene long in the Narrations precedent. Wherefore our brieuenesse in the two that follow must bee the greater. *Possidius* bishop and disciple of *S. Augustine*, who liued almost (b) fortie yeres familiarly with him, as himselfe writeth, affirms (c) that hee knew *S. Augustine*, both when he was a priest, and after he was a bishop, to haue (being absent) expelled diuels from out the possessed, by meanes of his prayers and teares for them: And that in his death-bed, he (d) cured a sicke man, by laying his handes vpon him, whom God by vision had commanded to repaire to that ende vnto him. By which miracle his diuine goodnesse intended no doubt, as it were with his owne hand, and seale, to testifie to the worlde, and all posteritie, the holinesse of his seruant, and the trueth, and pietie of the doctrine hee had taught.

Concerning *S. Gregorie*, his (e) receiuing of an Angel, and of (f) the Lord of Angels, in the persons of poore pilgrimes to his table, is sufficient prooffe of his sanctitie, and of Gods extraordinary loue towards him. And that he taught no hereticall, superstitious, or false doctrine, it is likewise manifest, by the sitting of the holy Ghost on his head, in forme of a Dove, at the time of writing his bookes, as (g) *Petrus Diaconus* a deare familiar friend of *S. Gregories*, and much conuersant with him, witnesseth to haue seene most often. Howe powerable also this holy doctors prayers were with God, it well appeareth by this, that for the (h) conuersion of an incredulous and misbeleeuing woman, thinking the bread which her selfe had made, could not be chang'd into the body of Christ, he both

a & simple  
ideots that  
beleue such  
fables!

themselues

call it *incruentum sacrificium*

turned a sacred host into a appearance of flesh, and after againe into the forme of bread, as it carried before. Which with other manifolde miracles of his, most cleerely testifieth, that hee was neither of ill life, nor ill beliefe, but holy in the one, and Apostolicall in the other.

Neither did the saide foure Doctors (a consideration of much importance) differently teach, or one impugne the other in any of the poynts of doctrine aboue mentioned, but they all concurred in one vniformity

(b) *Cap. vlt. de vita Augustini.*

(c) *Cap. 29. ibid.*

(d) *Ca. eodem.*

(e) *Iohannes Diaconus lib. 2. ca. 22 de vita B. Greg.*  
(f) *Ibid. cap. 23*

(g) *Apud Iohann. Diacon. lib. 4. cap. 69. de vita B. Gregorij.*

(h) *Idem lib. 2. cap. 41.*

# presumptuous Supplication.

vniformity of opinion without contradiction, or least shew of dissent. Yea not onely these foure most renowned Clearkes, the chiefe lights of Gods church next after the Apostles, agreed most vniformely, as we haue saide in the foresaide controuerted poyntes of religion, but all the primitiue writers conspired likewise in the same. As in prooffe of the

a Their words concerning diuers points of doctrine being set downe will shew a notorious difference.

a Apostolicar. c constitut. lib.

6. c. 23. & epi. 2. & 3. de officio sacerdotum & clericorum.

b Tertul. de prescript. cap. 32. Epiphan. haeres. 27. Rufinus in prefat. libri Recognitionum.

c Ecclesiast. Hierar. ca. 3.

d Act. 15

e Helduinus Abbas.

f Epist. ad Smyrn.

g Simeon Metaphr. in vita eius

h Aduersus haeres. lib. 4. ca. 32

i & 34. & lib. 5. ca. 2

j Fen-ardentius e in vit. eius

k Epist. 1. ca. 2.

l Epist. 1. ca. 4.

m f Epi. ad omnes vniuer. c. 2.

n Apud Gratianum de consecratione distinctione. 1. can. omnes Basilica.

o In codice 5. librorum lib. 4. ca. 117.

p Apud Burchardum li. 5. ca.

29. & Luonem part. 2. ca. 98.

q Apud Gratianum de consec. dist. 1. can. hoc quoque.

r Floruit circiter annum 370.

s Floruit anno Christi. 380.

sacrifice, a vse and holincesse of the b Masse. (a) Clement consecrated (b) Bishop of Rome by saint Peter (c) Dionysius Areopagita saint Paulus. (d) discipule, and by him (e) ordained Bishop of Athens: (f) Ignatius saint John Euangelists (g) auditor, and by common consent of the Apostles assigned Bishoppe of Antioch. (h) Irenaeus scholler (i) to S. Policarpe, and hee scholler to saint John: Pope (k) Anacletus the fourth from saint Peter: Pope (l) Alexander the second from Anacletus: Pope (m) Telesphorus the second from Alexander, with others their next successors, (n) Higinus, (o) rascall Friar, Pius, (p) Anicetus, (q) Soter, all receiued saints, and Martyres. Also the Liturgie of the church of Rome deliuered by S. Peter, the liturgie of the church of Ierusalem written by S. James, the g liturgie of the church of Alexandria composed by S. Marke, the liurgy of the church of Milan made h by saint Barnabas, the Liturgie of the church of Cappadocia, compiled by (r) S. Basyl, the liturgie of the church of Constantinople set forth by i A cleere (s) S. Chrysost: And likewise the Liturgies of the Aethiopian, Syrian, & Armenian churches, which all with some other do most i cleerely witnes the sacrifice, vse,

b A lie of a large assise.

c Bastard constitutions.

d No such matter.

e Araying rascall Friar.

f All these epistles counterfeit.

g These Liturgies are all bastards.

h Proue that.

i A cleere vntueth.

and veneration of the Masse, and do also approoue the ceremonies, and diuine mysteries represented, and exprest therein.

In like manner for prooffe, and direct euidence of the ancient practise, k The fathers

a Apostolicar. constitut. lib. 2. cap. 33. & l epist. 1. ad Iacobum fratrem Domini.

b Epist. 8. ad Demophilum.

c Aduersus haereses lib. 1. ca. 9.

d floruit circiter an. 166.

fruite and obligation of k auricular Confession, S. (a) Clement, S. (b) Dionysius, S. (c) Irenaeus, (d) Origen, (e) Tertullian, S. (f) Cyprian, (g) Lactantius, who so highly aduanceth Confession, as hee maketh l A counter-seit Epistle.

a He wrote institutions, not constitutions.

b None at all.

c Who made such wranglers iudges?

d Their owne fault objected to innocents.

e Risum teneatis amici?

it one distinctiue note (h) of the true Church, S. (i) *Athanasius*, S. (k) *Hilarie*, (l) *Pacianus*, S. (m) *Basil*, S. (n) *Chrysostome*, S. (o) *Leo*, with other writers of best note in euery age since Christes time hitherto. And as the Primitiue and ancient Fathers and Saints do yeeld their abundant testimonie in confirmation of these two points, so do they vndoubtedly also asseord, if this place would giue leaue, to particularize, very ample euidence in all the other points before mentioned, and in question betweene vs and our oppositors. Nay, if we may be so bold as to deliuer our opinion plainly without concealing ought in this matter: the manner that our aduersaries vse in citing places out of the ancient Fathers against vs, is but the e studie of meere wrangling, and no other then a demonstratiue token of an exceeding contentious spirit, willfullie affecting to blindfold and misleade it selfe. For were they sincere and loued truth aboue all things, they could not possiblie dismember, wrest and pick out sentences of their workes, in the order and to the purposes they do, nor letting to d racke their words to a sence which the writers neuer meant: yea contrarie oftentimes euen to the generall scope and drift of those bookes, whence they cull the peeces they alleadge, contrarie to the euident letter and plaine passages of their other writings, contrary to the faith they professed, liued and e died in; contrarie to the religion of the age they wrote in; contrarie to the doctrine of the Church that first admitted them for Doctors, or receiued them for Saints; contrarie to the profession of their liues and state of vocation; contrarie to the language and nature of their owne deedes; to the titles and dignities they held, and the opinion and censure which all the former ages retained of such their parcels of writing. So that words, and words commonly disioyned from that went before, or followeth after, must ballance, and beare more sway and credit for condemning vs of error, then the writers liues, selfe-deedes, their practise, profession, other their workes, or neuer so many apparant testimonies of theirs to the contrarie for the truth of our religion.

*Answer to the 28. Section.*

26. They desire a religion, of which *Ambrose*, *Augustine*, *Jerome*,

d *Homil. 2. in Leuiticum.*  
 e *Hom. in Psal. 37. floruit 130.*  
 f *Lib. de penitentia, ca. 10. & 12. floruit 100.*  
 g *Lib. de lapsis floruit 150.*  
 h *Lib. 4. diuinar. 2. constituti. ca. 17. floruit 320.*  
 i *Idem cap. vlt. eiusdem libri.*  
 j *Serm. in illa verba Profecti in pagum qui ex aduers. &c. floruit circiter annum 340.*  
 k *Canone 18. in Mathbaum flor. 346.*  
 l *Lib. de panis. & eius flor. 350*  
 m *In regulis breuioribus regula 229. & 288.*  
 n *Tom. 3. lib. 2. de sacerdotio.*  
 o *Epist. 80. ad episcopos Campanie, & epist. 91. ad Theodorum Foronij episcopum flor. 450.*

*presumptuous Supplication.*

*Hierome* and *Gregory* were both professors, and stout defenders, as they say. wherein because they promise so largely, we would desire them to proue the Articles of the *Tridentine* faith, and other points of *Romish* doctrine, and namely, the Popes vniuersall power ouer all the world, his infallible iudgement, his two swords and triple crowne, the full number of 7. sacraments, the corporall eating of Christes body with the teeth & mouth, the being of Christis naturall body and blood within the accidents of bread and wine, the concomitance of Christes blood to the body vnder the accidents of bread, transubstantiation, the being of one body in many distant places, and filling none, the inuisibility of Christes body, the fleshlinesse of marriage which they teach *c. plurimos. dist. 82.* the looking-glasse, wherein Saints departed see all things, the doing away of the temporall paine of sinnes in Purgatory, the guiltinesse being remitted, the vowes of Monks and Friars, the perfect fulfilling of the law of God in this life, and such like other points.

They quote diuers places, I confesse, out of these foure Doctours. But *First* they leaue out things most materiall, as not to be prooued by them. *Secondly* they bely these Fathers most impudently and grossely, as where they say, that *Ambrose lib. 3. de sacram. c. 1. & 2.* wrote of popish exorcismes, and vntion before baptisme, that he taught that all dying without baptisme were damned. for speaking of *Valentinian* the Emperour, he held the contrary. that he taught popish absolution, and heard auricular confessions: that he wrote of the Popish reall presence in the sacrament of the Altar, *lib. 4. de Sacrament.* and of the adoration of the sacrament *lib. 3. de spiritu sancto. c. 12.* that he wrote of the popish Lenten fast, and Purgatory, and that he usually said Masse: all which is most ridiculously affirmed of that Father. Falsely also they say, that *Hierome* alloweth Popish distinction of meates, and prayers to Saints departed, and monkish vowes, and that he was a massing Priest, an Hermite, a goer on pilgrimage after the *Romish* fashion.

Falsely they report, that *Augustine* maintained saying of  
L masses



*An Answer to the Masse-priestes*

*masses for the dead* (for he only would haue a commemoration or naming of the dead) *that he wrote of popish free-will.* (for he onely maintained against the Manicheis, that men sinned not necessarily or of constraint) *that he approoned Popish Monks, and their three vowes, lib. de oper. Monach.* that he alloweth consecration and annoynting of *Altars, and water and chrisme,* after the Popish manner. that he called on *Michael, Gabriel, Raphael, the blessed Virgine and Saints.* that he agnizeth the *five Sacraments,* beside the Eucharist and Baptisme. that he rebuketh those that neglected to heare Masse, or stayed not to the end, or, that would haue the Masse cut short. Finally, that he was a *Monke,* and an institutor of *Monks.*

Falsely also they say, that *Gregory was a Cardinall,* and allowed the Popish fashion of worship of *Images.* that he approoned *Trentalls and Masses in honor of Saints, and stations and going on pilgrimage, and reliques, holy water,* and such things after the Romish fashion.

And all these lies of the Fathers would haue appeared plaine, if the Supplicators, at our request, would haue set downe the Authors words.

Thirdly, vnder the name of *Ambrose* they quote the Bookes *de uocatione Gentium,* which some ascribe to *Prosper,* but they belong to neither: the commentaries in apocalypsim, which are one *Ambrosius Ansbertus* his doing, and the prayers before the Masse, which are most bald stufte, and vnworthy the name of *Ambrose,* and set forth by some greasie Masse-priest vnder that holy Fathers name.

Vnder the name of *Augustine* they cite *Anselmus* Meditations, and the 255. and 215. Sermon *de Tempore,* and the Treatise *de restitutione cath. conuers.* and *de visitandis infirmis,* and *de ver. & fals. penitent.* and other Tractes, which are not his, but rather bastardly writings.

Vnder *Gregories* name they cite certaine counterfet Dialogues.

Fourthly, they cite diuers Legends of their liues, assuming that to be done of them, that *Paulinus* in the life of *Ambrose*



brose reporteth of him concerning auricular confession, and that which *Marianus Victorius* reporteth of saying Masse in Hieromes life, and that which *Ioannes Diaconus* reporteth of Gregory concerning Iohn the Euangelists coate, and such matters; and which *Platina* and *Stella* write of him concerning Letanies.

Finally, if they meane to prooue anything out of these Fathers, they must not name them only, but faithfully report their words: for mute witnesses in lawfull trials prooue nothing. They must also shew that all their doctrine is drawne from holy Scriptures.

They tell, I confesse, of miraculous things happening to Saint *Ambrose*, to *Hierome*, and *Gregory*. but the testimonies are drawne from *Paulinus*, *Eusebius Cremonensis*, *Ioannes Diaconus*, whose names are borrowed by Legendaries, and counterfeit companions, and men neither of honesty nor credite. Furthermore, their miracles being admitted to be true, yet are farre different from the miracles of *Christ* and his Apostles. *Iohn Baptist*, *Peter* and *Paule* were holy men, yet the armes of their executioners waxed not stiffe nor benumbed, so that they could not strike with them nor moue the, as it befell the murdrer sent by *Iussina* to kill *S. Ambrose*, as these suppliantes report. neither do we reade, that when the Apostles died, there was seene a glorious light, or the voices of Angels heard, and odoriferous smells felt, as the counterfeit fabler vnder the name of *Eusebius Cremonensis* reporteth to haue hapned at the death of *S. Hierome*. Strange it is also to heare, that the disciples of *Christ* should call for fire downe from heauen to consume them that spoke euill of them. nay our Saviour willet them rather to blisse such as should curse or speake euill of them. notwithstanding, he that wished *S. Hieromes* body burnt, is said to be consumed to ashes. the diuels neuer affirmed, that the Apostles were their scourges both liuing and dead, as they are made to say of the body of *S. Hierome*, whose holinesse is here confirmed by the testimonie of the diuell. rightly therefore doth *Maehiauel*

in his Florentine story directed to Pope Clement the 7. confesse, that the late miracles of Saints were greatly repugnant to the miracles of the ancient church, which also may appeare in the miracle reported of *S. Ambroses* long exstasie, and of the appearing of *Christ* and Angels in the habite of pilgrimes at the table of *S. Gregory*, and lastly, of the loosing of fetters by saying Masse.

These miracles also in part are blasphemous, for we do not reade that the holy ghost in the forme of a doue did light vpon any but *Christ Iesus*, nor that angels gaue a law to any, but to *Moses*. Here notwithstanding we reade, that the holy ghost sate vpon the head of *Gregory* in forme of a doue, and that an Angell did suggest to *Ambrose* that which he preached. which I doubt whether the Papiests dare receiue for currant. for, if every word of Angels was stedfast, as saith the Apostle, *Hebr. 2.* then nothing can be excepted why *Ambroses* Sermons should not be receiued for canonically scripture. Againe, if the spirit of God did leade the Apostles into all truth, and made the Apostles writings authentically and canonical, then why are not *Gregories* workes esteemed canonically, being written by the direction of the holy ghost?

Finally, the miracle of the turning of a consecrated hoste into the appearance of flesh, which *Gregory* is reported to haue done cannot be true. for the Papiests themselves say, that their sacrifice is *incruentum*, or *vnbloudy*, and that Christs flesh is in the sacrament spirittually, and not carnally. False also is that miracle, which is reported of *Witechindus*, who is said to see *Christ Iesus* in the forme of a child entering into the mouthes of the communicants. for if *Chrisses* naturall and true body be really present in the sacrament, as Papiests hold, then he should haue scene a man, and not a child. but belike it was too much, for every one to swallow a whole man.

But could these men indeede worke miracles; yet were these miracles to be shewed to Gentiles and heathen men, that know not, nor beleue the Christian faith, and not to vs, which beleue the faith, and giue credit to the miracles wrought

*presumptuous Supplication.*

wrought by *Christ* and his Apostles. *fideli es* saith *Chrysostome* homil. 23. in *Ioan.* that is, if thou be a faithfull man, as thou oughtest to be, and if thou louest *Christ*, as thou shouldst, thou needest no signes or miracles, for signes or miracles are shewed to vnbelieuers.

To help their former legendaries and fablers, they alledge *Clement*, *Dionysius Areopagite*, *Ignatius*, *Irenaeus*, *Anaclethus*, *Alexander*, *Telesphorus*, *Higinus*, *Pius*, *Anicetus*, *Soter*, the liturgy of *Rome*, of *Hiernusalem*, of *Alexandria*, *Saint Basil*, *Saint Chrysostome*, of the *Aethiopians*, *Syrians*, and *Armenians*, to prooue the sacrifice, vse, and veneration of the Masse. For auricular confession they produce *Clement*, *Dionysius*, *Irenaeus*, *Origen*, *Tertullian*, *Cyprian*, *Lactantius*, *Athanasius*, *Hilary*, *Pacianus*, *Basil*, *Chrysostome* and *Leo*, raking out of *Bellarmino*, and taking out of others matters, which either they vnderstand not, or else wilfully misconstrue. The ancient Fathers mentioned in their authentick writings, neither speake of the Romish sacrifice of the Masse, nor of that auricular confession which the Suppliants seeke. Of the sacrifice of the Masse we haue spoken before. in the places quoted for auricular confession, the fathers either speake of confession made to God, or else of confession made before the congregation after any offence committed, or scandale giuen, or else of that priuat confession which a Christian maketh to him, whom he hath offended, or else of confession, which is made in trouble of conscience to such, as are able to aduise him, or to comfort him. As for auricular confession, that was first established by *Innocent the 3.* in the chap. *omnis vtriusq; sexus. de poenit. & remiss.* and by him was made necessary, the same seemeth to want both ground of scriptures, and Fathers. The Apostle *S. James cap. 5.* exhorteth vs not to confesse our selues to a pol-shorne Priest, but one to another. Confesse your fautes saith he, one to another, and pray one for another. In the 20. Chap. of *Iohn* we reade, that the Apostles and their successors haue power to remit and retaine sinnes. but that may well be done without hearing priuat confessi-

*An answer to the Masse-priests*

ons, either by publike absolution in the Church; or else by preaching of remission of sinnes to the penitent, and that either publicly or priuarily. *Theophylact. in Math. 18.* sheweth, that not Priests only, but also *privat men haue power to bind and loose.* Saint *Augustine lib. 10. confess. c. 3.* condemneth these auricular confessions. *quid mihi est cum hominibus* saith he, *ut audiant confessiones meas?* what haue I to do with men, that they should heare my confessions? finally such an abuse was committed in this auricular confession, that *Nectarius* Bish. of *Constantinople* remoued the same out of the Church, as *Socrates* testifieth *histor. lib. 5. cap. 5.*

Furthermore we say that *Clements* constitutions, and the decretal epistles set out vnder the names of auncient Bishops of *Rome*, are counterfeit. So likewise are the liturgies set out vnder the names of *Iames, Marke, Basil, Chrysostome*, and other Fathers, and yet they differ much from the *Romane Missals*. Finally, little credit is to be giuen to *Simeon Metaphrastes*, *Gratian*, or *Burchard*, or *Hilduinus*, much lesse to *Fouardentius* a hot fiery fellow, and a lying mate yet liuing, alledged in the margin for an author.

Wherefore seeing these fellows haue no better grace in alleadging Fathers, they haue no reason to quarrell with any of vs for wrestling, or mistaking, or misalledging Fathers, and that shall appeare by prooffe, when they dare to encounter vs. Here in this place they alledge *Lactantius lib. diuine. constit. 4. cap. 17.* for auricular confession, where indeede he wrote not constitutions, but institutions, and in his *diuine institutions* doth not speake one word of auricular confession, or of the necessitie of it. like errors they commit almost in every allegation. and this is the braue shew they make of Fathers, themselves, and their authors, being plaine bastards.

*a* An argumēt  
out of the Al-  
manack.

*b* Who made  
them patrons?

Set. 29.

27. A religion, of whose doctrine and communion in sacraments, all the *a* Saints in the Kalendar, the *b* patrons of churches and countries, conuerters of Nations to christianitie, all personages of eyther sexe

*presumptuous Supplication.*

sexte memorable for holinesse, for renouncing the world, for mortifying their appetites, for surrendring their wils, or for any other excellent and true vertue, were, and so e liued, and d yed, as the d authentically legendes of their liues, and other ecclesiasticall writings doe testifie, and beare apparent record to the wole world.

c Take ten  
yeeres terme  
to prooue this  
d Are Le-  
gends authen-  
ticall?

*Answer to the 29. Section.*

27. They runne backe to talke of the *Kalendar of their saintes, patrons of churches and countries, converters of nations to christianitie*: and say, they *liued and dyed of their religion*. but first we deny that God hath given them any such patronage. secondly, we offer to prooue, that the pointes of popery, which we abhorre, were neither knowne to the Apostles, nor practised in their time. thirdly, wee say, Nations were not conuerted to the Pope, or to that doctrine of popery which we condemne. lastly, wee thinke them worthy to be laughed at, that bring arguments from the rubrickes of their portesses and kalendars. but say they, *authentically legendes of their liues, and other ecclesiasticall writings doe testifie*. a matter ridiculous. for who knoweth not how full of fables legends are? it is also false, that any authentically history testifieth, that they liued and dyed drowned in popery. the petitioners would not haue spared to name their witnesses, if they could haue named any.

*Sett. 30.*

28. A religion, not destitute of any kinde of prooffe; but her positions confirmable by Scriptures, by Apostolicall institutions, by Councils oecumenicall, and prouinciall; by Fathers, Doctors, Reasons, Histories, Chronologies, Prophecies, Visions, Reuelations, Miracles, Traditions, and by all these, and other like heads: a we say, confirmable a We deny. without wrest, straine, or flying to Tropes or Figuratiue speeches. So b Scriptures as these wordes in the b Canticles, seeme onely verified of our church, miserably and religion: *Thy necke (that is the puissance of Christs Church) is as abused. the tower of Dauid, which is built with bulwarkes, a thousand shields hang on Cantic. 4. is, all the armour of the strong.* verse 4.

*Answer*

*Answer to the 30. Section.*

28. They say, *their religion is not destitute of any prooffe.* but then are they destitute of vnderstanding, that in a matter so much desired, bring neither Scriptures, nor Fathers, nor other sound arguments, either for the full number of seuen sacraments, or the being of Christs body and blood naturally, and really, and locally within the accidents of bread and wine, the necessity of confession in a priests care, and of satisfaction for temporall paines in purgatory, for bales of masses and halfe communions, for greasing men departing out of this life, for the Popes supreme and infallible iudgement, for his grants of Kingdomes, and cutting christian Kinges throates by him excommunicate, for his licences, indulgences, and such like villany and trash. As for the place of the Canticles chapter 4. it is shamefully abused to serue the popes religion, for not the Romish synagogue, but Christs true Spouse is *built with bulwarkes, and hath a thousand shieldes hung on it, and all the armour of the strong.* but these fellowes are past blushing, and haue hardened their faces like Romish Curtizans. *frons meretricis facta est illis, noluerunt erubescere.*

*Seet. 31.*

- a* Popery neuer came thither, nor from thence. 29. A religion, which beginning at *a* Ierusalem, (Act. 2.) hath as a riuer, through the length of her course, euer more and more increased, and spread it selfe, as it was prophesied, that the Church of Christ shoulde, Psalme 1.3. *I will giue thee* (saith God the Father to God the Sonne) *Nations to thine inheritance* (which is his Church) *and the ends of the earth to thy possession.* Esay. 2.2. *All nations shall runne vnto her.* Daniel. 7.14. *All people, tribes, and tongues shall serue him.* Esay. 60.10. *The sonnes of strangers* (that is of the Gentiles) *shall build vp her walles, and their Kinges doe seruice vnto her.* Now that these, and innumerable other like predictions and prophecies, are onely found true, and *b* fulfilled in our catholike Romane church and religion; both the seuerall conuersion of nations vnto her, and the infinite multitude dispersed euerywhere of her belecuers; doe, as nothing can more, cleerely testifie:

And

## presumptuous Supplication.

And how greatly it spread it selfe, euen when it first put forth, after the death of our Sauour, it appeares, by the seuerall people and nations, to whom S. Paul directed particular a Epistles, namely the *Romanes*, *Corinthians*, *Galatians*, *Ephesians*, *Philippians*, *Colossians*, *Thessalonians*, *Hebrewes*; by mission of the Apostles into all quarters of the worlde to preach the same; by S. *Peters* writing to the Iewes dispersed in *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*; by the contentes of the 2. and 4. Chap. of the Actes of the Apostles, where the conuersion of 8000. is specified, through two Sermons preached by S. *Peter*. Likewise what

a Proue Romish religion out of these Epistles.

a. *Indial. cum Tryp.* b. *Libro 1. cap. 3.* c. *In Apolog. cap. 37. & aduersus Iudeos ca. 7.* & cap. 8. d. *De vit. Philos. in Aedific.* e. *Vit. Constant. li. 3. ca. 24. & sequ. ca. 76.* f. *Lib. 1. ca. 12.*

ample and maruileous encrease b it b Not Pope-tooke afterward in the second age (a) *Iulianus Philosophus*, (b) *Irenaeus*, and (c) *Tertullian* do witnesse. And so doth (d) *Eunapius Sardinus* a prophane writer, and enimie of Christian religion, (e) *Eusebius* (f) *Socrates* with others for the third age.

And touching the succeeding Centuries, to the ende it may appeare how our catholike religion did in euery age spread and dilate it selfe according to the former prophecies, we will recite a fewe of many Nations that were c conuerted in euery countrie to the same.

c Not to popery.

g *S. Paulinus de reditu Niteze in Dac.*  
h *S. Paulinus epist. 26.*  
i *Epistol. 3.*  
k *Idem Epist. 7.*

chians by (g) *S. Nicetas* bishop of *Dacia*, to the catholike Roman faith. The *Movins* and *Neruians*, by (h) *Victricius* bishop of *Rean*. And within the compasse of this centurie (i) *S. Hierome* also writeth, that other Nations were conuerted, as the *Armenians* and *Huns*, adding (k) that troupes of Moncks came daily from *India*, *Persia*, and *Aethiopia* vnto him.

(l) *Cyrillus in vit. S. Euthymij apud Metaphrasten die 20. Ianu.*  
(m) *Socrates lib 7. ca. 30.*

In the fift age the *Saracens* by (l) *S. Euthymius* Monke, and *Aspethus*. The (m) *Burgundians* vpon this motiue of seeing Gods especiall idle discourse and most singular fauours and protection towards the *Romane* christian Monarchie in times of distresse. nothing for  
n *Prosp. aduers. collat. in fine.*  
o *Anno Dom. 429.*  
p *Gr. Tur. de gest. Fr. li. 2. c. 31*  
q *Albin. Flac. circiter annum Domini 499* r *Anno Do. 565*  
f *Beda de gest. Angl. li. 3. c. 4.* r *anno Domini 589.*  
u *Gr. Tur. hist. Fr. lib. 3. ca. 41*  
x *anno Domini 590*

d This is an idle discourse concluding  
The (n) *Scots* by *Palladius*, sent by their idolatrous super-  
(o) *Pope Celestine*, the French (p) by *Saint Remigius* Bishop of *Rheims*, and  
(q) *Saint Vedastus* Bishop of *Arras*. e None of

In the s sixt age the (r) *Northern* these Nations  
Pictes by (s) *saint Columbus* Abbot. were conuer-  
The (t) *Gothes* by (u) *Leander* Bi- ted to the mo-  
shop of *Senil*. The (x) *Bawarians* by derne Roman  
Rupertus faith.

# An Answer to the Masse-priestes

(a) *Rupertus* Bishoppe of *Wormes*. The  
(b) *Barbaricini*ans by (c) *Felix* Bi-  
shop, and *Cyracus* Abbot. The (d)  
English by *Saint Augustine* a *Benedictine*  
Monke, sent by pope *Gregory* the great.

In the seauenth age, the *Flemings* by  
(e) *Eligius*: the *Westphalians* by the  
(f) two *Eualdes*, after honoured with  
the crowne of martirdome: multitudes  
of *Spaniards* by (g) *Andonius*, chiefly  
through the miracle wrought in calling  
store of raine from heauen by his pray-  
ers, when a in seauen yeeres before  
there had fallen none in that place: The  
people of *Franconia* by (h) *Chilianus*  
sent by pope *Cuno*: and the *Frisians* by  
(i) *Saint Willibrade* an Englishman, im-  
ployed in that holy work by *Pipin* king  
of *France*, and Pope *Sergius* the first.

In the eight age, the (k) *Hassites*,  
(l) *Thuringians*, (m) *Erphordians* and  
(n) *Cattians* by *Saint Boniface*, an En-  
GLISH Monke: the *Lumbards* by *Sthal-*  
*aus* (o) sent by Pope *Gregory* the se-  
cond.

The *Iewes* of the Cittie of *Bery-*  
*thum* (p) by the bleeding of a b cru-  
cifix, which the saide *Iewes* had con-  
tumeliously stabbed, and the blood  
whereof cured all diseases. The two  
*Saxon Dukes* \* *Witekindus* and *Albo-*  
n, by a miraculous sight which *Witekindus*  
saw whilest hee was but in a new and  
doubtfull disposition of becomming  
christian, to wit, c a faire childe de-  
scending from the Priestes handes into the mouthes of the receiuers,  
when, celebrating Masse, hee deliuered the sacrament of the Altare to  
Communicants.

In the ninth age, the a  
*Danes* and *Speshemi*, by S.  
*Ausfratius* Monke: the b *Bul-*  
*garians* by *Saint Ioannicus*:  
the c *Regians* by the Monks

a anno Domini 594  
b *Gregorius* epistola lib. 3 ca.  
29 & 27  
c anno Domini 596.  
d *Bedae* de *gestis Anglia* lib. 1  
cap. 23  
e *Iacobus Mayer* in *Chronica*  
*Flandria* 649  
f *Fasciculus temporum*.  
g *Volaterranus* li. 21 & *Vin-*  
*centius* lib. 23 ca. 92  
h *Sigebertus* in *Cronica*. 688  
i *Trithemius* de *Regibus Fran-*  
*corum* 696  
k *Hedio*. li. 6 ca. 17  
l *Chron. Fanacense*.  
m *Mutis*. *Str.* 7. & *Hart-*  
*mannus Schedel* in *Chro.* 414-  
10. 6.  
n *Willibaldus* in *uita Bonifacii*  
722  
o *Hartmannus* ubi supra.  
p *Erantius* in *metrop.* lib. 1 c.  
9 & *Magdecent*. 8. sis. de  
*Propagat.* 785.

\* *Witekindus* sawe this vision  
at *Wolmersstadium* on the feast  
of Easter, when the Campe of  
*Carolus Magnus* lay there.

a Is this cre-  
dible?

b Wooden  
blood.

c Christ haeth  
the body of a  
man, and not  
of a childe.

a *Adamus* lib. 1. ca. 16. & 17. & *Erantzi-*  
*us* in *metrop.* lib. 1. c. 19. 826  
b *Biondus* *Fla. Deca.* 2. libr. 2. 840  
c *Heimoldus* libr. 1. cap. 6. & lib. 2. ca. 12.  
in *litt. Sclau.*

of



# presumptuous Supplication.

a Theodorus Episcopus Iu-  
naniensis ad Iohannem pontifi-  
cem.

b Zonar. tom. 3. & Cedren. 875

of Corbeis: the a Moravians, by Wislun-  
gum: the b Rhoissis vpon euidence of  
the miracle ensuing. They demaunded  
of the Priest, whom their Emperor Ba-  
silus Macedo sent vnto them to teach  
them the christian catholike faith, by

what powerfull and diuine signe, hee would witness the truth of his  
doctrin. The signe was, that if the booke wherein the doctrine was  
written should not burne being cast into the fire, then they all with one  
accord would presently belecue and receiue his doctrine. A great fire  
was made, and the Priest putting the booke (which was the holy Bible)  
into the midst thereof, sayde with a lowde voyce, *Glorifica nomen  
tuum Christe Deus*, Christ our God glorifie thy holy name. The flames  
gaue place to the booke, and the booke lay so long in the fire as the  
people themselues thought meete, and when it was taken out, it appea-  
red sound, whole, and no one leafe either scorched or blemished.

c Cromerus, & alij de rebus  
Polonorum. 969.

d Adversus lib. 2. c. 7. 8. 10. 11.

e Dirmarus Chron. lib. 2. 971.

f Anno Domini 989. Cartu-

titus in vita Steph. Hungar. reg.

ca. 1. 2. & 3. & Aeneas Syluius

hist. Bohem. ca. 16.

h A.D. 1012. Helmoldus lib. 2

ca. 23 & Mar. Crom. lib. 7.

i Aeneas Syluius.

k Anno Domini 1106. Bozius

lib. 4. cap. 5.

l Circiter An. Dom. 1150. Ra-

nulphus lib. 7. cap. 22.

In the tenth age the Polonians by  
c Egidius, Tusculanus, and others, sent  
by Pope Iohn the 13. The Sclauonians  
by d S. Adelbert, and the e Hungari-  
ans by f another Adelbert surnamed  
their Apostle.

In the eleuenth age the g Vindians,  
and multitudes of Prussians, beside the  
reclaiming of the relapsed b Hunga-  
rians.

In the twelfth age, the Pomerani-  
ans, the Norwegians, by Nicholas an  
English Monke, employed in that holie  
worke, by Pope Eugenius the third: The  
which Nicholas was afterward chosen a  
Pope of Rome, and named Hadrian the  
fourth, and gaue a the dominion of it?

What right  
had he to giue

Ireland to king Henry the second, with condition of propagating the  
Christian faith there; of preserving the rites of the Church entire, and  
inuiolated, and of paying a yeerely b pension of a peny for euery house  
in the kingdome.

Stow in an. 7.  
Henric 2.

m Anno Dom. 1105.

n Gramscius lib. 7. cap. 13.

o Anno Dom. 1250.

p Martinus Chroner. lib. 8.

q A.D. 1270. Sabellicus, & Guilielmus

de Nangiac.

In the thirteenth age, tributary to  
the m Liuthians, by n such swads!  
Saint Medardus, the o Li-  
thuanians by p the Knights  
of Saint Mary, the q Em-  
peror Cassianus with inno-  
M 2 merable

Princes to be  
tributary to  
such swads!  
Lithuanians  
Knights  
Emperor  
Cassianus  
with inno-

# An Answer to the Masse-priests

mercable Tartarians.

In the fourteenth age, (a) *Atatines* Emperour of the Turkes, the Iles of the Canaries, the (b) revolted Lituanians, the (c) Cumans, the Bosnians, the Lipnensians, the Patriniens, and other Sclauonian nations, by (d) Pope *Clement 6.* and *Lewis* king of Hungarie.

In the 15. age, the (e) *Samogetians*, the kingdomes of *Bentronine*, *Guinea*, *Angola*, and (f) *Congo*.

In the 16. and last age, to speake in general, without descending to any particulars, a more Prouinces, Nations, and numbers of rich Kingdomes, and Empires, were brought to the knowledge of Christ, and embracing the Catholike Roman faith, by the labours of the Dominican and Franciscan Friars, and the Fathers of the societie of Iesus, God attesting his cause and truth by seuerall miracles, than all christendom twice, yea perhaps more than b thrice told, contained before: which, beside the record of all Cosmographies, and Histories of this subiect, may plainly be demonstrated in that before the last Centenary, or now many yeeres different, the Christian religion extended not it selfe beyond the riuier *Ganges* Eastward, and the Iles of the Canaries in the West, which scope and space is counted no more than of 120. degrees; but the circuit of the c world, which is now sailed, and euery, or most where, ports of Christians therein, is of 360. degrees, which is full out thrice as much.

The few precedents (most renowned Prince) collected out of many that might be added, doe very cleerely shew, not onely that the aboue rehearsed, and other propheties, and promises of God of dilating the place of his *Tent*, and of spreading out the curtains of his *Tabernacle*, that is, the bounds of his Church, d (Christ's Spouse & temporall kingdom) are to be eie fulfilled, in the increasing societies, & continuance of our religion, but that also the word of *Wisdom*, and the word of *Knowledge* (graces giuen by the testimony of *S. Paul*, in the church, by the holy-ghost, to the profit of others) huse their a residences in the teachers of our religion, and that in how eminent and most powerfull manner, the conuersion of the former nations beareth most apparant witnesse, for there can be no doubt made, but that some, if not the most part of the foresaid nations and sorts of people, were of excellent dexteritie and iudgement, and therefore very vnlike that they were led away, specially from the f religion, and rites they were bred & borne in, without store of solide and substantiall reasons mouing them therevnto. And it is a little questionable, whether some of them were not also of a knotty, vntreasonabla

a Anno Dom. 1300. *Nicephor.*

*Gregor. Hist. lib. 4.*

b Anno Dom. 1344. *Borinus lib. 4. cap. 5.*

c Anno Dom. 1346. *Sebastianus Munsterus in Cosmog.*

d Anno Dom. 1350. *Michael. Rit. lib. 2. Bonfin deca. 2. lib. 10.*

e Anno Dom. 1412. *Martin. Chrom. lib. 18.*

f anno Dom. 1485.

a If you will not beleue this, go looke.

b Behold these mens singular vanity.

c As if all the new worlde were conuerted to christi-anity. O vain ment

Esay 54. 2.

d Not the Popes spouse.

e 2. Corin. 12. 8

f A vain brag

f They were conuerted to christia faith, not to Popish heresie and superstition.

## presumptuous Supplication.

vntactable or vntameable nature, of a proud, obstinate & haughty disposition, drowned in vncleanenes, and delighting in the varieties of libertie: krus and strongest impeachments of imbracing the discipline, purenes and austeritie of our *a* christian catholike religion: & the conquering of them a plain demonstration that their Conuerters (all stoupe professors of the *b* Roman religion) taught that doctrine, which the Prophet calleth *a* law, conuerting soules, *psa.* 118. 8. & the Apostle, the liberty *c* forcible word, more piercing then any two-edged sword, *Heb.* 4. 12. Likewise that they fought not with the kether *c* sheathe, the letter onely of *d* Scripture, but with the letter and true sense, which only is the sword of the Spirit, that reacheth vnto the diuision of the soule, *Eph.* 6. 17. *Heb.* 4. 12. The bright candle, *Luke* 12. 37. that illuminateth those that sit in darknes. And the seed to which God promisseth to giue raine for the rich fructifying therof. *Lu.* 2. 79. *Esa.* 30. 23. And finally, that they were also true imitators of the Apostles in doctrine and office, as becomming Fishers of men, *Mat.* 4. 16. & *Mar.* 1. 17. drawing the out of the Sea of Inhdelitie, into the harbor of christianitie, a badge or attribute giuen to the Apostles, and verified in none but in Catholike teachers.

Neither did then, nor doth now the word of wisdom and knowledge, *2. Cor.* 12. 8. (a gift proper to Gods Church) worke in our *c* catholike teachers vpon Infidels onely, but the same extended and still extendeth his power and diuine efficacie, to the bringing forth of as rare or more rare effects vpon beleecing Christians, namely, in *f* exciting men and

(a) *Ramba King of Spaine. Hugo King of Prouince. Rachi King of Lombardie. Sigismundus King of Burgundie. Feremundus King of Castile. Ranimirus King of Aragon. Estbeldred, and Kaneredus Kings of Mercia. Sigebert. Alfred. Coelulphus and Egbert Kings of Northumberland. Sebba, Offa, & Ina, Kings of England. Henry the fourth, King of Denmarke. Carlamanus King of Almaine. Trebellius King of Bulgarie. Canimirus King of Poland, and others.*

(b) *Roderund Queene of France. Margarete Queene of France. Brigit Queene of Sweden. Estbeldreda Queene of Northumbrie. Sebburga, and Ethelburga, Queenes of West Saxons, and others.*

(c) *Lotharius Earle of Romans, and others.*

(d) *Richardis wife of Carolus Crassus Emperour. Chunogundis wife of Henry Emperour, and others.*

women of all ages & estates, blind deuotion.

(e) *Emperors, (d) and Emperresses,* to relinquish the world, renouce the pleasures and delights therof, and deuote & bind themselves to a poore, chaste and obediens life, vnder the command & direction of others: of which religious companies, some eate no flesh, but in time of sicknes only, or other necessity, and obserue both silence and solitarines, as do the *Benedictines*: some neuer eate flesh at all, weare alwayes shirts of haire, goe not forth of their Cloisters, nor speake to their fellows; but with

*a* Whats this to Romish impure religion?

*b* It is easie to affirme, hard to prooue.

*c* Is Scripture a leather sheathe?

*d* These texts impudentlie detorted to popish doctrine.

*e* Others thinke not so.

*f* Through blind deuotion.

*g* To what purpose?

## An Answer to the Masse-priests

a As Baals priests.

b They deserve no better.

c A straw religion.

d Nor found in your religion.

leauē, as do the *Cambisians*: some neither flesh, egges, nor whit-meats, and fast three parts of the yeere, as do the *Banhamers*: some a discipline themselves sundry times in the weeks, or daily go barefoote, touch no money, haue nothing in proper nor in common, and beg their fooode from doore to doore, as doe the *Capucines*: some attend the sicke in all diseases, assist them with ghostly counsel, prouide them Sacraments, & burie their dead bodies; as do certaine fraternities: some cleanse vlcers, & festerd sores, nor refuse any office, how base and lothsome soeuer about impotent cripples & lazars, as do the nunnēs of *S. Elizabeths* order: All these, with other diuers orders, that after an other maner labour to mortifie themselves, & do good to others, lie vpon no other beds but of straw, rise at midnight, sleep litle, and spend much time in prayer and meditation. Which are no conditions of life, that either make prouision for the flesh in concupiscences, *Rom. 13. 14* or do seek to accomplish the desire, *Gal. 5. 16*, or serue the voluptuousnes thereof, *Tit. 3.* (thus which the apostle forbids) but rather formes of life that crucifie the flesh with her vices, and concupiscences, *Gal. 5. 24*. do naile them to the crosse with Christ, *Galat. 2. 19*. and render both the worlde crucified to those that so liue, and them to the world, *Galat. 6. 14*. Vertues, which by the testimonie of the same Apostle, make their doers the seruants of Christ, *Galat. 5. 24*, and to hūe now not they, but Christ in them, *Galat. 2. 20*. Effects of no false d religion?

### Answer to the 31. Section.

29. They desire the vse of a religion, which beginning at *Hierusalem*, hath as a riuer through the length of her course, encreased more and more increased. but the Romish doctrine, that we anathematize, began not at *Hierusalem*, but at *Rome*. beside that, it runneth not cleere like a riuer, but standeth still like a stinking puddle. To make short, it was not propagated by Christes Apostles, but by the Popes and their agents, as appeareth by the new composed confession of *Pius* the 4. the doctrine of the conuenticles of *Trent*, *Florence*, *Constance*, *Lateran*, and the Popes decretals. the Prophecies therefore belonging to Christ and his Church, *Psal. 2. 1* *Ap. 1. 2* *1 Cor. 13. 12* together with the discourse concerning the Apostles Epistles to diuers Nations and Churches, are euill applied, if not blasphemously wrested to the points of doctrine now in controuersie betwixt the synagogs of *Rome* and vs. for neither was this new popish doctrine

ctrine knowne to the ancient Churches, nor do the Prophecies of *Christ* and his Church belong to the Pope and his adherents, that haue framed a diuers and new doctrine not heard of in the Apostles times. It is also as absurd to say *catholike Romaine*, as vniuersall particular, or *Englisb Kemisb*, or *Rome* the whole world.

The conuersion of Nations also (spoken of by *Iustine*, *Irenaeus*, and others) and of the *Bessites*, *Dacians*, *Gothes*, *Scythians*, *Neruians*, *Morins*, *Armenians*, *Hunnes*, and other Nations mentioned by other authors make directly against the Petitioners. so doeth all the discourse of the Nations conuerted for a thousand and more yeeres. for they were not conuerted to the Pope, but to *Christ*, neither did they learne the doctrine of the conuenticles of *Lateran*, *Constance*, *Florence*, and *Trent*, but of *Christ Iesus*.

Finally, not only the witnesses which they produce, are weake for the most part, but the stories reported by them questionable. *Paulinus* and *Cyrl* that writeth the life of *Euthymius*, and *Metaphrastes*, and *Gregorius Turonensis* are fabulous writers. *Beda* telleth many things by heare-say, *Volaterran*, *Meyer*, *Hartman*, *Mutius*, *Crantzius*, *Helmoldus*, *Adamus*, *Ditmarus*, are too late writers, to know things done anciently. they do also speake partially. *Aeneas Silvius*, *Cromer*, *Boxius*, *Ruins* and others were open enemies, and the rest no indifferent witnesses. beside that, all these giue testimony to ancient Christian Religion, and not to the Romish new doctrine and superstition, nor the god of the *Pixe*, which these supplicating fellowes strue to bring into *England*. Finally, their manifold abuses of Scriptures, and their lyes in reporting stories, together with their foule mistakings in alledging authors shal be shewed, when these Petitioners shall set downe the words of their witnesses.

Sec. 32.

30. A religion, from which a Countries eyther departing, or ming- from Popery, ling other doctrines with it, made present wrack of their former felici- but from true ties, falling either into flat Apostasie, or most lamentable bondage, or religion. both.

\* These fel not

both. The instances are : The *a* Goths, while they re- *a* Theodericus  
mained Catholike, florished and enlarged their territo- *lib. 4. cap. 32.*  
ries, but becoming Arians, were shortly expelled thence *Sozomen. lib. 6.*  
by the Hunnes, then Insidels : The like, and by like oc- *cap. 37.*  
casion befall the *b* Dacians, Mysians, and Parthionians, *b* *Jornandes de*  
by inuasion of the Hunnes, Gepides and Rugians. The *rebus gest.*  
*a* Dalmatians, Gaulls, Britanes, Spaniards, and the A- *c* *Ex Aenea*  
fricans by superinducing or mixing, one the heresie of *Silvius, in Eur.*  
*Manichae*, another the heresie of *Figilantius*, the third, *cap. 16. 17.*  
the heresie of *Pelagius*, the fourth, the heresie of *Priscil-* *Anto. Sabel.*  
*lian*, the last, the heresie of *Donatus*, with the Catholike *Enne. 10. lib. 6.*  
religion, were conquered, and supplanted, the Dalmati- *ex Chronicis*  
ans by the Turke, the Gaules by the French, the Bri- *earundem Na-*  
taines by the English, the Spaniards by the Goths, the *tionum, alijsq;*  
Africans by the Vandals : To which may be added the *Historijs.*  
Germanes, waisted and subiected by *Attila* to the feigniory of the  
Hunnes, after the Arian heresie had rooted it selfe in severall quarters  
and prouinces of their Countrey : The inhabitants also of the citie  
*d* Iulium, who being conuerted to the *a* Roman faith, *d* *Ortelius in*  
and falling againe from it were all consumed, both citi- *Rugia. ex Saxo-*  
zens and citie with fire from heauen. Touching the *ne Helmoide &*  
Countries in the East, after they began to dishonour *Cranz. in.*  
themselues with *b* new doctrines, they so fast ran headlong therein,  
(an inseparable propertie of all heresie, because they are vnbounded, &  
lack a defining and *c* binding power) that in short while after, to witte,  
in the raigne of *Heraclius* the Emperour, there were on foote sixteene  
*e* severall sorts of beliefe : but what followed ? First, *d* *Nicoph.*  
*Chosroes* king of the Persians sacked Ierusalem, and *lib. 18. 45.*  
much weakened the Empire : Then, (*Heraclius* the *Iacobitans.*  
Emperour turned Monothelite) *Mahomes* that infer- *Georgians.*  
nall monster, being made the Captaine of the Sara- *Theopaschite.*  
cens, tooke Syria and Egypt, Ann. Dom. 635. Mes- *Armenians.*  
opotamia, An. Dom. 639. and afterward all Africa : Fi- *Monophysites.*  
nally we thinke that in the revolution of the 15. first *Agnostans.*  
ages, the nation or kingdome cannot be named, which *a* *Staurablatus.*  
forsaking the catholike Romane religion, or not kee- *Monothelites.*  
ping it whole, and inuiolated, was either not conque- *Semurites.*  
red, or miserably torne by ciuil diuision & slaughters. *Apharabodocites.*  
*Phantassas. Manichae. Tetradiates. Trithemites. Ariani. Nestorians.*

Answer to the 32. Section.

30. They desire a religion, from which Countries departing,  
or mingling other doctrines with it, made wracke of their former  
felicities.

*a* To the chri-  
stian faith.

*b* Like to po-  
pish new doc-  
trines.

*c* Is the Pope  
a barrell bin-  
der?

*e* For Stauo-  
latrians, or  
crosse wor-  
shippers.

*felicities.* and here they tell a long tale of the *Goths, Mysians, Dalmatians, Gauls, Britains, Spaniards, Africans, Germans,* and other Nations. but neither can they prooue, that these Nations were either punished for departing from the Pope and his Babylonick doctrine, or that euer they held the heresies of the moderne Papists. nay, we find by experience, that of late time *England, Scotland, Germany, the lowe Countries, Denmarke, Sweden,* and other true christian countries haue obtained great fauours and blessings at Gods hands, since they renounced the damnable doctrine of Poperie. contrariwise, if we looke into *Italy,* where the seate of the beast is, or into *Spain, France, Poland, Hungary,* and other Countries groning vnder the Popes tyrannie; we may reade of warres, famines, and such strange calamities, as the very seate of Antichrist seemeth to be much thereby obscured.

*Seet. 33.*

31. A religion, whose professant companie or congregation, hath been euermore since the first planting thereof, very visible and perspicuous; as the seuerall resemblances, parables and figuratiue speeches vsed in holy Scripture, do cleerely testifie, that the true Church and Spouse of Christ should euer be, comparing her to be a *tabernacle placed in the sunne, Psal. 18. 5. to a mountaine prepared in the top of mountaine, Esa. 2. 2. to a Citie, situated on a hill, Math. 5. 15. to a Flowe, Math. 3. 12. Luk. 3. 17. to a Net, Math. 13. 47. a Sheepefold, Iohn. 10. 16. a great Supper, Luk. 14. 16. a Vineyard &c. Math. 21. 33.* and her doctrine to a Candle put vpon a candlestick, shining to all that are in the house, *Math. 5. 15.* that is, in the world, as *S. Austen Tract. 2. in epist. bann.* vnderstandeth the place: things that are all, most visible and obaious to weakest senses, and therefore do a proue, that the true Church ought to be alwayes visible, and apparant to the view of others. Neither is the word *Church* to be found through- out the whole body of scripture to signifie other then a visible known multitude: and the reason is plaine why it must so signifie, because it euery one, were otherwise impossible for any one, to ioint himselfe to the true nor at all Church, perseuere therein, obey the head, and be subiect to the Prelates times thereof. (which all are bound to do by the expresse word of God, *Math. 18. 17. Ephes. 5. 23. Heb. 13. 17.* law of nature, and vnder heauiest curse and censure of damnation) if the Church were, or could be inuisible, or not remonstrable. For vnto things hidden and inuisible, there body properly can be no repaire, no adherence, nor homage of duty, or tribute of obedience defraied.



## An answer to the Masse-priests

a Apage.

b These are most absurd collections.

c But not of the Romish church.

d Are not Garnet and Blackwell inuisible and vnknowne?

e Are the Apostles al- wayes visible? f Not the Popes, but true pastors.

g Speake for your selues.

h Are not these members of Christs body?

Nay, to deny the perpetuall visibilitie, and duration of the Church, were in great part to euacuate Christes passion, and plainly to rob him of the ende hee suffered for: namely, to *sanctifie and cleanse his Church*, as *S. Paul* witnesseth, *Ephes. 5. 26.* and to *render it glorious vnto him*: It were (the Church being as the same Apostle writeth, *Ephes. 1. 23* *Christs body and the fulnesse of him*) to make Christ a head-bodiless, and to take, as it were, his totalitie from him: it were, to diuorge our Sauour from his dearely beloued Spouse, formed out of his side vpon the crosse, *Ephes. 5. 29.* and inseparably ioyned in marriage with him: It were, to bereaue his omnipotent Maiestie of *his house, kingdom, life and heritage vpon earth*, *1. Tim. 3. 15. Coloss. 1. 14. Psalms. 8.* for such is his Church vnto him, and so called in holy Scripture: yea, *b* it were directly to charge the Prophets, the Apostles, and euen Christ himselfe, eyther with vnderth, or absurdities: The Prophets; because these wordes are read in *Esay*, *Thy gates* (speaking to the future Church of the Christians) *shall bee open continually, neither day nor night shall they bee shut, that the strength of the Gentiles and their kings may be brought vnto thee, Esay 60. 11.* And in another place, *Cap 61. 18. I the Lord will make an euerlasting covenant with them, and their seede shall be knowne among the Gentiles, and their branches in the midst of people. All that see them, shall know them, that they are the seede which our Lord hath blessed: What could bee plainer spoken for prooffe, either of the visibilitie or perpetuie of c Christs Church? his gates* (saith he) *shall be open continually, shut neither by day nor night, and that God hath made an euerlasting covenant with her, and that all that see her children shall know them, and know, that our Lord hath blessed them.* The Apostles; because *S. Paul* writing to *Timothie*, teacheth him, *how he ought to conuerse in the house of God, 1. Tim. 3. 15.* so terming the Church of God: now if the Church were inuisible, the instruction must needs be vaine and absurd; for none can conuerse in an inuisible house. Againe, *Saint Paule* writeth, that the holy Ghost placed *Bishoppes in the Church of God, to rule the same: Act. 20. 28.* But who can rule a flocke, that is either *d* inuisible or vnknowne? Christ himselfe; because he promised his Apostles to *remaine with them all dayes, to the consummation of the world, Math. 28. 20.* Which promise being made to the Apostles, was made to a *e* visible Church: and for that they were not (being mortal) to line to the worlds ende, the promise was vndoubtedly made to them; and their *f* successors in their persons: and therefore the Church neither euer to cease or become inuisible.

Neither can the reasons and places: A fantastick apprehension precedent be auoyded by the *g* ignorant of *W. cliffes* and his followers, distinction of a Visible and Inuisible *Waldens. to. 1. lib. 2. ca. 8. & 9.* Church, vnderstanding by the latter, the hid and vnknowne congregation of the *h* Predestinate: because the Church,



## *presumptuous Supplication.*

Church, being a societie of men, (as all writers affirme) and euery societie requiring of necessitie some visible signe, badge, ceremonie, bond, rite, profession, inrollment, or some other like marke, wherby the members of the same may be known one to the other, & also frō others; which essentiall point failing in the company of the predestinate, they can no way possibly make vp the \* realitie, name or nature of a church. For as S. *Austen contra Faust. lib. 19. cap. 11.* truly writeth, *In nullum nomen religionis, seu verum, seu falsum, coagulari homines possunt, nisi aliquo signaculo vel Sacramentorum visibilibus consortio colligantur.* Men cannot be incorporate in any one name of Religion, cyther false or true, vnlesse they be combynded together by some communitie, or participation of visible seales or Sacraments.

Againe this hidde and vnknowne predestinate company, which must be thought to constitute an inuisible Church, doe eyther refuse, or not refuse to communicate with the false and adulterous church in ecclesiasticall subiection, seruice, sacraments and externall worship: If they doe refuse, then is their company and church not inuisible, but most a visible and markable: and of the other side, if they do not refuse, then lieth the b false church is by the testimony of the holy Ghost, *Apoc. 2. 9.* the synagogue of Sathan, and *1. Tim. 4. 1.* her doctrine the doctrine of diuels; they must needs be guiltie of damnable sinne, by such their partaking with her. And therefore their company not Gods Church, because that multitude cannot possibly be Gods Church, wherein there are none a good, but all wicked dissemblers, and cloakers of their faith. *With the heart* (saith S. Paul, *Rom. 10. 10.*) *we beleue vnto iustice, but with the mouth* (vnderstanding thereby all externall actions) *confession is made to salvation.* And the same Apostle c biddeth all men *Rom. chap. 16. ver. 17.* *Tit. chap. 3. 10.* to auoyd false teachers, and *2. Cor. 6. 17.* separate themselves from them: yea, *Iohn. 10. 5.* not to follow them, but to flee from them, is a marke which our Sauour himselfe giueth, of distinguishing his true sheepe from others. Wee would say by that is sayde, that perpetuall visiblenes, being an d essentiall qualitie and note of Gods Church, and euery really existing with vs, and in our religion, (as all sortes of testimonies in the world doe witness) and in no other companie or congregation soeuer: it followeth, that our church is the sole true church and spouse of Christ.

\* These fellows shutteth themselves wilfully out of the number of Gods chosen people.

a Not to all. b viz. The moderne Romish church.

c Well reasoned against your selues.

d Their essence is nothing but externall qualities.

## *Answer to the 33. Sect.*

31. They contend for a religion, whose professors haue euer beene visible, and very perspicuous. but this point is not so beneficiall for papistes, as they imagine. for neither the

Popes decretals, nor the doctrine in them, or in late Romish conuenticles contained, hath euer beene visible. the petitioners can neither shew it with the finger, nor prooue it by argument. the similitudes, of a Mountaine, *Isay 2.* of a City, *Mat. 5.* and other textes of Scriptures by them quoted, albeit they are applied sometime to the Church; yet declare they not, that the same may be seene and knowne of all men, and at all times. for Turkes and Pagans and Heretikes see it not. and our Sauour Christ and his company were little, & the church sometime is driuen to flie into the wildernes, and receiue great oppositions and alterations. but were these places meant of the vniuersall Church of Christ, yet that maketh nothing for *Rome*, or euery particular congregation, or the miserable papistes, that beleue the doctrine of *Trent*. furthermore, neither is Christs Passion euacuated, nor his glory obscured, albeit the Pope and his Cardinals, and all his followers were suncke in the bottome of the Sea. for there will neuer want a company of faithfull people, that shall celebrate Gods true worship, sometime enioying peace, and the parts thereof well knowne to one another, yet not seene or knowne of all, nor at all times. wee say also, that these shall sometime be fewer, sometime more, and neuer faile, so long as the world endureth. these fellows therefore may doe well, to know what wee say, before they vnder take to refute our faith in this article. for vs they are no fit pleaders, albeit without all commission they would take it vpon them.

*Seck. 34.*

34 A religion, in whose largenes and spreading amplitude ouer the whole world, the predictions & promises of our Sauour are verified, nor can take their truth & verification in any other sect or doctrine that euer was, or is at this day on earth, *Mat. 24. 14.* This Gospel of the kingdome (saith our Sauour) shall be preached in the whole worlde for a testimony to all nations. And by the pen of another Euangelist, *Lu. 24. 47.* that penance should be preached in his name, and remission of sins vnto all nations. And our Lord also compared this his gospel *Mat. 13. 31. mar. 4. 32.* so a mustard seed,

one.

## presumptuous Supplication.

one of the least of all seeds in the beginning, but when it is grown, it maketh boughs, so that the birds of the air: (that is, as expositors interpret, the greatest Powers, & the most wise of the world) come, & dwell vnder the shadow thereof, making their residence, happines and rest therein: A resemblance, and predictions, which cannot agree or fall in with any other religion, saue only with the catholike Rom. religion, & with this very fully, as the particulars precedent, & subsequent clearly demonstrate.

*a* Yes, with the apostolike religion we holde.

*b* Very fallly.

*Answer to the 34. Sect.*

32. They desire a religion spread ouer the whole world: a suite, which we desire may be granted vnto them. for then their idolatrous masse, and halfe communions, the Popes tyrannie, and Romish idolatry, should soone haue his period and end. likewise the Popes decretals, and schoolemens subtilties, and actes of the *Tridentine* conuenticle should soone be dissolued. for albeit these fellowes with their mask of impudency blush not to affirme any thing; yet shall they neuer prooue, that these particular pointes and doctrines, were euer generally spread ouer the whole world, or anciently knowne in any place of the world. contrariwise the doctrine of the Prophets and Apostles, which is the doctrine, which we pray may remaine without mixture, or lewd addition, hath alwayes beene receyued, and the aduersaries themselves cannot deny, but it hath beene spread and preached through all Nations.

## Sect. 35.

33. A religion, that hath alwayes had (as the Apostle *Eph. 4. 11.* asseureth Gods church should euer haue, yeelding also foure weighty causes of the same) a perpetuall visible continuance of knowne Pastors & Doctors, to the consummation of the Saints, the first cause: vnto the worke of the ministry, the second cause: vnto the edifying of the body of Christ, the third cause: that now we be not children, waivering, and carried about with euery winde of doctrine, the fourth cause: and this, vntill wee meete all into the vnitie of faith, that is, to the worlds end. Which successiue & euer continuing duration of Pastors and Doctors (the same being also promised a *Psal. 88. 31.* & sequ. *Esa. 59. 20.* & *21. Jerem. 31. 31.* & sequ. *Ezech. 37. 26.*

*a* He speaks nothing of visibility, much lesse of continual visibility.

before to the true christian church by seueral (*a*) Prophets, and so greatly materiall in itself, as without it there can be

*An Answer to the Masse-priests*

no church (as both (a) *S. Cyprian*, & *S. (b) Hieron.* a *Lib. 4. epist. 9.* b *Lib. rom.* doe absolutely affirme) hath not, nor can contr. *Luciferian.*  
 a As well in be euer proued to haue bin fulfilled in any a other church, saue only in  
 Antioch, and the catholike Roman church : and in it most apparantly demonstrable  
 Alexandria by the Ecclesiasticall histories of all ages, and by the short space, or rather  
 as Rome. momentarie blast of time that all other religions compared with  
 ours, haue indured.

*Answer to the 35. Section.*

33. They require a religion, *that alwayes hath had a perpetuall visible continuance of knowne pastors & doctors.* but that which they comertly assume, *viz.* that the *Romish* synagogue of these times hath had a perpetuall visible continuance of knowne pastors and doctors, will neuer be proued, nor granted. for who can call the *Romish* Popes pastors & teachers, that neither feede nor teach ? againe, who dare auow, that during the vacancy of the sea, they are visible ? nay, if we search the catalogues of Popes, there will be found no small differences. To omit to speake of the supreme doctors of popery, the Iebusites and Friars haue had no long continuance, nor haue they beene alwayes visible. *lastly* the Apostle *Ephes. 4.* sheweth, that Pastors and Teachers are giuen to the Church. but that the whole world shall see them, and know them to be such ; or that they shall appeare with copes, and triple crownes, and shorne polles, like apes bare tayles, he saith not one word. nay, he saith directly, that such Pastors as Christ shall giue to the Church, *shall consummate & perfite the Saints :* which directly excludeth the Pope. for he consumeth and burneth Saints, and corrupteth the sinceritie of Christian Religion, with all edification by doctrine.

4 Rather Friars are to be traced, that are like foxes, then religion.  
 s Nor to be shewed in Rome.

*sect. 36.*

34. A religion, whose doctrine is to be b traced euen vp to the Apostles chaire, by true and lawfull succession of Bishops, euery one of them holding vnitie with his predecessor, and keeping still, as the Apostle directeth, the *depositum* that descended from hand to hand vnto this. Which vninterrupted c line of succession, neuer leaping ouer the head of any one age, or yecre, and drawing his originall from the Apostles, can-

*presumptuous Supplication.*

cannot but necessarily proue, that our church is only the true Apostolical church, and that we continue and contend (as we are commaunded) in and for the faith which was first preached, Col. 1. 23. phil. 3. 16. & iude ver. 3. And it is also euident by the irrefragable authoritie of S. Paul, that the Romans had once the true faith, affirming. Rom. 1. 8. & ca. 16. their faith to be renowned in the whole world, and common to him and them. Likewise it is euident by the vniforme report of all Ecclesiasticall histories, and by a Theodoretus in ca. 16. epist. ad Rom. the writings of all the (a) Fathers Prosp. carmine de ingr. in principio. S. Greeke and Latine, yea and by the Leo de Nar. Petri. Aug. contr. epistol. very fence and sight of sundry monuments yet extant, that a S. Peter Fond. ca. 4. Orosius li. 7. ca. 6. Chrysost. was at Rome, suffered death there, in Psal. 88. Epiphanius bar. 27. Prud. in hym. a. S. Laurentij. & hym. 12. Optatus lib. 2. contr. Donatist. Amb. lib. 5. epist. de basilicis tradendis. Hiero. in Catalogo. Lactantius lib. 4. ca. 21. de vera Sapient. Eusebius hist. Eccles. lib. 2. ca. 13. 15. Athanasius de fuga sua. Cyprian. epist. 55. nu. 6. Tert. de prescr. numer. 4. & lib. 4. Contr. Marcion. nu. 4. Origen. in Gen. apud Euseb. lib. 3. ca. 1. Irenaeus lib. 3. cap. 3. Hegesippus lib. 3. cap. 2. de Excid. Hierosolym. Caius, Papias, & Dionis. Episc. Corinth. citati per Euseb. lib. 2. cap. 14. & 24. Ignat. exist. ad Rom. Concil. Calced. act. 3. and others.

as a more cleare and particular declaration of the same: if this, we say, can be sufficiently shewed, by naming the Pope or other man, who in such sorte chaunged the primitiue faith, and the point or points of faith that were so chaunged, together with the time and place, when and where the change was made, we yeeld our selues to be prophane Nouellers, yea Heretikes, and most your promise. worthy of the faggot.

a This is not materiall, yet will all this hardly bee proued by Scriptures, or authenticall writings.

b This is easily shewed.

*Answer to the 36. Section.*

34. They pretend to seeke a religion, whose doctrine is to be traced vp to the Apostles chaire. they shall therefore do well to hunt out their linsiey wolsey Masse with all the peeces, their transubstantiation, the full number of their 7. Sacraments, and their schoole doctrine concerning them, and namely the eating of Christes true body by mice, dogs, and hogs,

hogs, and such like popish mysteries, shewing them to be derived from Peters chaire, that all Christians may have part in their game. They tell vs of the succession of Bishops, and how every one held unity with his predecessors. but that is common to the Bishops of Constantinople, Antioch, and other places. this is ridiculously auouched. for who would not thinke him mad, that should say, that *Clement* the 8. now reigning is like to *Saint Peter*, and that he taught neither more, nor lesse then he? Much time also they spend, to shew, that *Peter* was Bishop of *Rome*. but what is that to purpose? cannot the Bishops of *Ierusalem* or other places erre, and decline from the faith, because the Apostles were founders of their Churches? beside that, few of the witnesses quoted by the suppliants say, that *Peter* was Bishop of *Rome*, as may appeare by the examination of places. out of scripture it cannot be proued, that either *Peter* was Bishop of *Rome*, or that euer he saw *Rome*. If then the Romish faith, that is tyed like an old shoonehorne to the back of *S. Peters* supposed chaire, relieth of his being Bishop there, then is the same no diuine, but a meere humane faith, not being grounded on the written word, but resting on the heare-say of some few ancient Fathers. finally, they bid vs name the Pope, or other man, who changed the primitive faith. But what is this to Peters chaire, to which these suppliants should proue their doctrine to be tyed by a continuall chaine of succession, turning like a spit full of rost according to the diuers humors, and pleasures of Satans chiefe cookes the Popes? Furthermore, our teachers haue noted the establishment of euery point of their wicked doctrine exiled from the Church of *England*. they haue also noted both times and places and persons. *Gregory* the 7. began first to declare, that he had power to depose Kings, and to assoyle their subjects from their obedience. *Innocent* the 3. first brought in transubstantiation. *Tho. Aquinas* first taught that Images were to be worshipt with that honor, that is due to the originall, and by good consequent, that the Crosse and Image of Christ is to be worshipped with *latria*, or diuine honor.

honor. How the peeces of the Masse were glued together, and by whom, the Papists may find in their Missal \* of *Sinil*, the Communion vnder one kind, and accidents of the bread and wine in the Eucharist subsisting without their substances, were first by the decree of the conuenticle of *Canflance* ratified. Purgatory, and the Popes supremacy seemeth first to be settled by *Eugenius* the 4. in the conuenticle at *Flarence*, the doctrine of the full number of 7. sacraments about that time began first to be deliuered to the *Armenians*. Indulgences, and the rest of the points indifferent betwixt vs and the Papists, began more fully to be decided in the conuenticle of *Trent*. and this shall not the suppliants be able to deny, vnlesse they can shew a law for their establishment, that is more ancient.

\* *Vide Missale Hispanense.*

*Self. 37.*

35. A religion, whose doctrine so generally symboliseth, and holdeth the like absolute consent with all parts of holy Scripture, that were euer receiued of the christian worlde : with the decrees of all confirmed Oecumenical Councils, and with the ioynt assertions of all

\* This is absolutely denyed.

(\*) The Lutheran and Calvinist, reiect *Barnich*, *Tobie*, *Iudith*, the booke of *Wisdom*, *Ecclesiasticus*, the *Macchabees*, certaine Chapters of *Esther*, the last part of *Daniel*: And the \* Lutheran the Epistle of *S. Iames*, *S. Paul* to the *Hebrewes*, the Epistle of *Saint Iude*, the second of *Saint Peter*, the second and third of *Saint Iohn*.

ancient Fathers : as he is not driuen like (\*) other religions for defending her positions, to reiect either Scripture, Councell, or the vniforme opinion of Doctors, but taketh the approbation of her doctrine from them all, and teacheth all her children out of *S. Augustine*, *Epist. 118. cap. 5. Disputare contra id quod tota per orbem frequentat Ecclesia insolentissime dementia est*, To call the lawfulness of that into question, which the whole

\* We reiect them not, but thinke them not canonically as other scriptures.

\* They doe not simply reiect these Epistles, but place the in a lower ranke.

Church frequenteth throughout the world, is most insolent madness.

*Answer to the 37. Section.*

35. They pretend to seeke a religion, that reiecteth neither Scriptures, nor Councils, nor the vniforme opinions of Fathers, but if they meant as they speake, neither could they mislike the faith of the Church of *England*, nor would they so much stand up in the doctrine of the *Romish Church*. for neither



*Concil. Tri-  
dent. sess. 4.*

do we reiect Canonically scriptures, nor the determinations  
of lawfull Councils concerning the faith, nor the vniforme  
testimonie of Fathers teaching any point of Christian faith.  
but the Romish church is constrained to suppress the second  
Commandement, and to hide scriptures translated into vul-  
gar tongues frō the people, so that Christians cannot reade  
thē without licence, and in summe, \* to deny all literall scrip-  
tures, vnlesse they be expounded according to the sense of the  
Romish Church, whom they make chiefe expoundresse of  
scriptures; they also digresse frō diuers acts of the *Nicon, Con-  
stantinopolitan, Chalcedon, and first Councilk*: finally, they re-  
gard not the testimony of the Fathers one straw, if they  
speake against any one Pope, whom they make chiefe iudge  
of controuersies. and this may be exemplified by their pra-  
ctise in the controuersie about priuate Masse, halfe Com-  
munion, the Popes supreme and infallible iudgement, his  
Indulgences, and diuers such like matters.

*Seet. 38.*

*a* These doe  
not much  
contend a-  
gainst popery,  
that is partly  
Paganicall,  
partly Iewish.  
*b* A braue ar-  
gument, pro-  
ouing popish  
religion by  
the wickednes  
of Popes.  
*c* Apage.  
*d* Not Maho-  
metan impie-  
ties.

*38.* A religion, which no persecution could any time vanquish, nor  
the conioyned forces, malice and machination of *a* Pagan, Jew, or o-  
ther her most powerfull enemye, nor yet that which is infinitely of more  
force to this ende, the *b* wicked liues of seuerall her Professors and  
chiefe Rulers, eyther haue hitherto, or shall to the worldes ende, (as we  
assuredly beleue) euer be able to extirpate it wholly, or so to darken  
the visibilitie or beautie thereof, as to make it no where to appeare, or  
not to shine. Nay, God hath alwayes beene so strong on her side, as the  
more shee was persecuted, the more shee multiplied. An obseruation:  
that long since caused *Iustina in Tryph.* to resemble *c* our Churches  
persecution to the pruning of Vines, which maketh them the more fer-  
tile, and likewise tooke *Tertullian, cap. vi. Apolog. 2.* to call the blood  
of her martyrs, the seeds of Christians, one dying, and many rising  
thereof. Neither can it bee well doubted, but that if our religion (to  
speake with wise *Gamaliel, Act. 1. 39.*) had beene of men, and not of  
God, it would haue beene dissolved long ere this, as *d* all other Sects  
haue perished in much shorter while; agreeable with the saying of *Saint  
Paul, 1 Tim. 3. 9. They shall prosper as fowles*; and to that of *Saint Peter,  
2 Pet. 2. 3. Their Perdition flourisheth as the hyacinthe*. With therefore our church is not  
only not suncke, or obscured by any might, or neuer so violent stormes  
of



*presumptuous Supplication.*

of opposition, but rather as the Arke of Noe, the greater the deluge and waues, the higher, and more illustriously the mounteth, it followes, that of all others she must be that very Church, against which, by the promise of our Saniour, *Math. 16. 18. Hell gates (that is, the power and hatred of man, and diuell) shall not preuaile.*

*Answer to the 38. Section.*

37. They say, they contend for a religion, *which no persecution could at any time vanquish*, but still they congeale the mysteries of their owne religion, and would hide themselves vnder the title of Christian Religion, which wee professe more sincerely then they, if they did truly seeke to haue the ancient and apostolike and inuincible Religion onely restored, then leauing their late errors, that by arguments out of holy Scripture are easily vanquished, they should cleaue fast to that Religion onely, which wee professe, against which the Pope and hell gates shall neuer preuaile. As for persecution, it is intempestiue mentioned by these fellows. for the Romish synagogue is not persecuted for the faith, but doth persecute others for the faith.

*Sett. 39.*

37. A religion, some of whose Professours haue had alwayes vpon every neede occurring, power and grace to cast out diuels of the bodies of the possessed; the first of all other signes, which our Sauour himselfe gaue, *Mark. 16. 17.* for hauing his true beletus<sup>a</sup> distinguished a from others. And this gift is so well knowne, by continuall execution thereof, to reside in the Romane Catholike Church, and neuer found in the companies of any other Professions, as there needeth no recitall of particulars. *Pius Quintus*, Pope of late memorie, dispossessed *taclu stole*, & *data benedictione*; only by *b* touch of his stole, and by giuing his benediction, *Onuphrius de vita Pij quini*. And how frequent these effects, not onely vpon persons possessed, but in driving away diuels also from the places they most incestuously haunted, haue beene euen newly wrought in both the *c* Indies, where no other Religion professing Christ, is knowne, but the catholike Romane religion only: *Petrus Martyr*, *Gonzalus Ouetanus*, in their histories of the Indies, and *Gonzalus Mendoza* in his historie of China, do giue most ample testimonie.

<sup>a</sup> Not at all times.

<sup>b</sup> Vaine Tales.

<sup>c</sup> They know no man will goe so farre to conuince their lies.

37. They boast, that the professors of popery have had alwaies upon every neede occurring power and grace to cast out diuels out of the bodies of the possessed. and for prooofe alledge Onuphrins, that faith, that Pius 5. dispossessed by touch of his stole, and his blessing. they quote also the Indian histories. but neither is any credit to be giuen to the hungry parasite Onuphrins, hired to claw the Popes galled backs, and to praise them, nor to those fabulous fooleries, which the Iebusites and their adherents haue forged, and sent as farre as from India for to enlarge their owne glory. It is a common saying, men coming out of farre countries, may by authority report large lyes. *di luengas vias, lurgas mentiras.* they might as well haue alledged the example of the Iebusit Edmonds, alias Weston, and of diuers Masse-priests his consorts, who some fiftene or sixteene yeares agoe tooke vpon them to verifie their massing religion by the testimonie of the diuell, or, as they say, by casting out of diuels of some pretended to be possessed. but they knew, percase, that their notorious impostures and villanies were both by publike acts and confessions of the parties themselves, and by a treatise most elegantly and learnedly written by Maister S.H. manifestly conuincd and discovered. Reason also may teach vs to beware of these Masse-priests iugling. for first who can assure himselfe, that any person is certainly possessed of the diuell? secondly if the diuell should be permitted to enter into any body, who can tell, whether he do not voluntarily obey the Masse-priests, to abuse their disciples, as the diuels in time past, to harden the wicked idolaters harts, did poure out oracles, and pretend to be bound, being at liberty? lastly, men are warned Isay 8. to giue heed to the law and testimony, and not to the diuell, or to coniuers, or to superstitious toys and deuises.

Secl. 40.

38. Finally, a religion, (that we descend to no more particulars) which by more meanes, and stronger then any other kind of religion, keepeth

## *presumptuous Supplication.*

a keepeth, by the nature of her doctrine and holy ordinances, the subjects in due allegiance to their temporall Lords; teaching that the iust lawes of Princes do bind in conscience, and some kinds also of vniust lawes vpon feare of scandall; (*D. Tho. 1. 2. q. 96. art. 4. Concil. Ephes. 4. ca. 26. Pelcano interpr. and likewise decreeing Concil. Toles. 5. ca. 1. & Concil. Melandus. ca. 14. & 15.*) that all such as moue sedition against their Soueraigne, or obstinately impugne or disobey his lawfull commandements, should be presently b excommunicated, and all the faithfull debarr'd to keepe them companie. And a religion, which hath euermore c blessed the Kings, that were her louers and children, with more peace, with more loue of their subiects, with more prosperitie, with more victories, with more true glory, with more temporall and eternall renowne, then other Princes, who were her enemies, or aliens, at any time attained to; as the registers of former ages, and the memorials of the present, are most cleere and vnderstandable witnesses.

a A religion rather stirring to rebellion.

b The Pope doth more often excommunicate good subiects then rebels.

c Cursings are more frequent then blessings with these men, but neither to be esteemed.

### *Answer to the 40. Sect.*

Finally, they seeke a religion, which by more means and stronger, then any other kind of religion, keepeth by the nature of her doctrine and holy ordinances the subjects in due allegiance to their temporall Lords: at the least, as they beleeue, but nothing is of more force to crosse their petition, then this one poynt only. for if we looke into histories from the time of *Gregor.* the 7. downeward some two or three hundred yecres, we shall not finde anie thing more frequent, then the rebellion of subiects against their Lords, stirred vp by the Popes of *Rome*, and their agents. from them proceeded the bloody warres against *Henry* the 4. and 5. *Fridericke* the 1. and 2. and diuers other Emperours. In *England* by their practises they caused the subiects to rebell both against king *Henry* the 2. and king *Edward* the 6. Our last Queene of glorious memory was diuers times troubled by them both in *England* and *Ireland*. Neither haue the rebellions of the Leaguers in *France* proceeded from other fountaine, then the poisoned doctrine of Papists, that teach, that the Pope hath power to translate kingdomes from one to an other, & to asloyle subiects from the othes of their allegiance. This is the doctrine of *Allan & Parsons* in their treacherous bookes, of *Bellarmino*, *Emanuel Sa.* and the rest. *Bellarmino* signifieth, that the first christians would haue deposed the persecuting tyrants, if they had had any forces to haue performed it. *Walpole* taught *Squire* that traitor, and other Iebusites taught *Parry*, and others, that it was a matter meritorious to murder Queene *Elizabeth*, beeing ex-

*An Answer to the Masse-priests*

communicated by the Pope : so that the obedience of Papistes induceth no longer, then during the Popes pleasure. and of this infamous disloyaltie, and rebellious nature of this generation, his Maiestie hath already had good experience in the practise of *Walsen* and *Clarke* of late, and before in his owne people of *Scotland*. As for vs, we take it not to be lawfull for subiects to rebell, nor take them to be discharged by any dispensation of Pope, or any other person whatsoever. That therefore which these Suppliants insinuate, of the binding of Lawes in conscience, neither affordeth them anie pretence of fauour, nor hurteth vs. for albeit they holde, that all temporall lawes, though not strengthened with Gods Lawe, doe binde in conscience, yet holde they also, that the Pope can assoyle the subiects from their obedience. And wee, albeit wee holde, that there is onely one supreme Lawe-giuer that can binde the conscience, yet wee beleue, that from profitable Lawes, and obedience to Princes, neyther Pope, nor other mortall man whatsoever can discharge vs. nay wee proteste, that we owe obedience to Princes by the lawe of God, and for conscience sake.

If then these Suppliants do seeke onely for a primary religion, to which heathen nations were first conuerted, and from the which all heretikes are departed, and which hath no founders, but Christ and his Apostles, and which hath preuailed against all heresies, and for whose exercise Churches were first built, and ecclesiasticall liuings appoynted, and from which infinite good works, and no lewd practises haue issued, and which Christian Kings and Emperours first embraced, and whose teachers were holie men, and no filthy Sodomiticall votaries, nor impure sacrificers; a religion also vnchangeable, and sealed by the blood of Martyrs, and testified by Councells and Fathers, and most certaine myracles, and which is grounded on a sure rocke, and teacheth the narrow way, and the feare of God, and obedience to Princes, and is deliuered, not onely by *Ambrose*, *Hierome*, *Augustine*, and *Gregory*, but also by the Apostles and Prophets, and is originally deriued from them: then must not our aduersaries desire the restoring of the wicked doctrine, superstition, and idolatry of Popery, but the religion and faith deliuered by the Apostles, and which the Church of *England*, maugre the malice of *Antichrist*, now professeth.

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SECT. 41.

Nor are these (ô most gracious Soueraigne) the onely respects, that thus

*presumptuous Supplication.*

thus embolden vs to become humble suiters at your Highnesse foote,  
for toleration of catholike religion; but *a* our manifold dangers vn- *a* Name your  
der-gone, our feuerall losses and indignities sustained, and the store selues, that  
of catholike blood that hath beene shedde, for affecting your mothers we may know  
Rights and Title, and for seeking how to succour her *b* pious di- whether you  
stresses and person, the woorthiest Queene that many ages enioyed, say true.  
liuing a long imprisoned Confessour, and dying a most glorious Mar- *b* Into which  
tire,) serue also to pleade and crie to your *c* Maiestie, for commi- she was  
seration of our case, and graunt of the Petition wee make. And as brought by  
our true loue, zeale and tribute of seruice, didde not then dilate the Iebusite  
and extend it selfe, onelie towards your Highnesse Mother, but in *Sammier*.  
and through her, reached also to your sacred Maiestie; so since the *c* As Fugi-  
time of her happy Crowne of Martiredome, our wishes, indeuours tiues, leauing  
and actions, haue euer leuelled, as much as lay in our power, to the *Infanta*,  
the most aduancing of your Maiesties Title. Yea, the pressures now they  
and afflictions loaded vpon vs for *d* this cause, were in a sort com- turne to the  
fortable, or not discomfortable vnto vs, in hope of the relaxation stronger.  
and ease, wee assuredly expected by your Highnesse actuall arri- *d* For your  
uall to the Crowne. So that now, if your excellent MAIESTIE own practises-  
may not bee mouued, to permitte the free exercise of the *e* Ca- *e* Massimon-  
tholicke Religion, Oh, our hopes fedde on, are not onelie gers religion.  
frustrate, and our long expectations vaine; but our temporall  
losses, by re-establisshing of penall Lawes against vs, become  
more abiect, seruile, *f* desperate and forlorne, then euer heere-to- *f* Desperate  
fore. and made

*g* Puritanisme differing from Protestancie in 38. articles of doctrine, men must be  
(as their owne bookes and writings doe witnesse) looketh vp, spre- ryed fast.  
deth, and is neither suppressed with penalties, nor oppressed with indig- *g* Auaune  
nities, but her professors receiue grace, and hold high authoritie in the with your  
gouernement: onely catholike religion (whose professors *b* suffred names of  
most for your good Mothers sake, and euer least offended your Maie- faction.  
stie) is despised, troden vnder foote, maligned, punished, and must be, *b* Vntrueth.  
alasse, by all violence abolished, without regard of *i* her venerable an- *i* You affirme  
tiquitie, or respect of the large dominions shee otherwhere hath to her hastily, prooue  
dowry, or of the innumerable conquests shee hath made ouer all other at leasure.  
*k* Sectes, from Christs time hitherto, or of the multitude and impreg- *k* Is the King  
nableness of her proofes, which her professors are ready, yea, presse a Sectarie  
and do most earnestly long to bring in *l* publike Dispute, for testimony with you?  
of the doctrine she teacheth. And that which moueeth not the least *l* Name the  
admiration heerein, is; for that neyther the inward beleefe of the Disputers.  
Catholike Romane faith, nor this outward profession or defence \* Not like as  
thereof in wordes. seeme to bee the transgressions which are so the Inquisi-  
sharply animaduerted; but rather the onelie fault which is \* puni- tors punish  
shed, and neuer sufficiently, as some thinke, punished in vs, is the our brethren.  
vndis-

## An answer to the Masse-priests

a Leave your vaine titles, or proue your selues true catholikes.

vn-dissembled profession of our inward faith, in refusing to goe to the Protestant Church: A necessitie, which vnder guilt of deadly sinne, and breach of our churches vnitie, all are bound vnto; that beleue the veritie of the a Catholike Religion, and purpose still to keepe themselves her children: because the vnitie thereof consisteth in the a connexion of the members together, by an externall reuerence and vse of the same seruice and Sacraments, and is broken by hauing communion in either, with any other contrary Religion. And it is an axiome among all Diuines, that b *Extra ecclesiam non est salus*: there is no hope of saluation out of the Church. To the which *Lactantius* most plainly subscribeth, saying; c *Sola ecclesia catholica est templum Dei, quo si quis non inuenerit, vel à quo si quis euerit, à spe vite ac salutis aeternae alienus est*. The

a August. de doctrin. christi-  
an. lib. 3. cap. 6. & epist. 118.  
cap. 1. & Basil. in exhort. ad  
baptism.

b August. de vnitatē ecclesia  
contra Posil. epist. ca. 2. & con-  
tra lit. Peti. lib. 2. ca. 38. & in  
Euangel. Ioan. tract. 118. & in  
ser. sup. gest. cum Emerito vi-  
tra med. & epist. 252. Cyr. de  
simplic. Prelatorum.

c Lib. 4. cap. ult. diuin. Instit.

b What is this to your Romish church, that is not catholike, either in respect of times, or places, or persons?

b Catholike Church is onely the temple of God, into which if any shall not enter, or out of which if any shall departe, he is an alien from hope of life & eternall saluation. Neither doth the Apostle affirme lesse in sense, where he saith, that *Christ* is the *Sauior of his body*, Ephes. 5. 23. and that the church is his body, Eph. 1. 23. Ephes. 4. 5. and Cantic. 6. 8. Nor is it possible to be conceived in any vn-derstanding that two such repugnant and contradictory manners of seru-uing God; (there being but one Lord, one truth, one faith, one Church) as the Catholike and Protestant obserue in their churches, can be both good, or not one of them, very vn-godly, and in no case to be commu-nicated with, vnder paine of eternall damnation.

c More saide then prooued.  
d Materially they confesse themselves disobedient.  
e Meere fan-  
cie.  
f Strong and strange here-  
sie.  
g They vn-  
derstand not the Apostle, nor their owne Authors.

By the c little which is said, your princely wisedome may easely perceiue, that our abstaining from church, is in vs no d formall act of disobedience, much lesse of selfe-wilfulness or contempt of your Maie-sties lawes, (aspersions, with which, many would distaine our refusall) but a true reall obligation of e meere conscience, especially for so long as we holde the inward perswasion we do: in respect an erroneous \* conscience bin-deth as f strongly, and vnder equall paine, g as doth the conscience that is best and most rightly informed.

\* Rom. 14. 14. & 23. Chrys.  
hom. 26. in epi. ad Rom. & est  
sententia communis omnium  
Theologorum in 3. Dist. 30. &  
D. Tho. 1. 2. qu. 10. art. 5.

## *presumptuous Supplication.*

To drawe to an ende; we most submissiuely beseech your Maiestie, to conceaue no otherwise of vs, then of your *a* most dutifull and loyall vassals: acknowledging in all politike and cimmil affaires, no other Superior then the sacred authoritie of your Highnesse, and resting euer most ready to accomplish all your commandements touching the same, were our liues neuer so certainly engaged in the execution; Onely requesting, that in matters of soule and conscience, we may haue leaue, to distinguish an eternall Lord, from *a b* temporall Lord, and to preferre our obedience to the one, before our obedience to the other, if obedience to Princes, *b* *Whether is against God, may be termed obedience; and not rather irreligious pu-* the Pope eter-  
sillarimitie. And as we haue presumed (most pretious Soueraigne) vpon nall or tempo-  
confidence of your true and all disposition & benignitie, to make knowne rall with these  
to your Princely consideration and wisdom our grieues, our hopes, the men?  
fauour and conuenance we desire, together with some fewe reasons, as  
well of State as of religion, for shewing the concordance that our re-  
quest hath with the good of state, and also the grounds of our perswas-  
ion in conscience, why the religion we beleue in, is true: So do we car-  
rie a most tender regarde of yeelding all satisfaction to your Maiestie,  
and to all other in authoritie, yea, euen to those who stand most iealously  
conceited of the true affection and loyaltrie of priests, (the *c* pastours of  
our soules) towards your Highnesse person, Crowne, and the weale of *c* The enemies  
of the Prince  
the Countrey  
and Religion.  
*d* A ridiculous  
assurance.  
*e* Will they  
bring Kings to  
be bound?  
*f* And so the  
Kings safetie  
must depend on  
the Popes will.  
*g* Ferv and  
leuude.  
*h* What affli-  
ctions?  
*i* Set downe  
your argumēt

We feare to be tedious, and therefore we will shut vp all in *g* fewe words. Our harts, our soules, and both, with deepest cries do most hum-  
ble and alike instantlie beseech your most excellent Maiestie to take pi-  
tie of our *b* afflictions, to compassionate our sufferings, and to relieue our  
long indured p<sup>r</sup>ssures, either by licencing the free vse of our Catholike  
Religion, or if we may not be so happie, yet at least by granting *i* a pub-  
like Disputation, to the end we may be heard, our cause tryed, and our  
teachers receiue confutation, and the deserved shame of their false doc-  
trine, if in case they haue misled vs. A fauour which the aduersaries of  
our religion haue obtained in other Countreies, and which our Country-

## *An Answer to the Masse-priestes*

*b So the conditions be equall on both sides.*

*a Look to Clarke and watson, and see their loyaltie.  
b Have you pray for the King, vv: r-- port vs.*

oppositors seeme in their booke to be very desirous of, and is also of it selfe, of all other meines, the most & potent, to reunite all parties in one, the deceived being hereby let to see their errors. So that by the graunt thereof, no doubt your Maiestie shall get eternall praise ouer the Christian world, the Protestant religion euerlasting fame if she preuaile; the neighbour countries great edification; the wauersers, and such as are doubtfull in faith, a staye and worthy satisfaction as none greater; all posteritie a right noble example and president to follow. And we your Maiesties a loyall subiects must and shall alwayes, as our bounden dutie exacteth, rest, through the deliuey out of the blindness (if so we liue in blindness) for euer most strictly obliged to pray incessantly for your Highnesse long life, and prosperous raigne ouer all your Dominions, with multiplication of immortall renowne in this world, and of endlesse ioyes in the next.

*And can-  
found Anti-  
christ and all  
the Kings ene-  
mies.*

**¶ God saue the King.**



## presumptuous Supplication.

### CHAP. VIII.

*Certaine points of the Petitioners conclusion, comprised in the 41.  
Section declared and refused.*

**T**HUS we are come to an end of the Petitioners reasons, pretended to be taken both from matter of state, and religion, but indeed both repugnant to policie and religion, and also deuoyde of reason, as before hath beene declared. And heere we thought they would haue made an end of their Petition, as we saw they had ended their matter. But now they come in with new reasons, adding as it were a third elbow to their mishapen coate, and giuing vs measure aboute their former promise. *Not these onely respects,* say they, *embolden vs to become humble suiters at your Highnesse foote for toleration of Catholike (they should say popish & idolatrous) religion, but our manifold danger vndergone, our seuerall losses & indignities sustained, & the store of catholike blood, that hath beene shed, for afflicting your mothers right & title, & for seeking herto to succour her.* But if his Maiestie would be pleased to examine this matter, he might easily perceiue, that for their practises in her cause, they deserue, not only to be suspected as crafty companions, but also to be hated, & abhorred, as causers, & contriuers of all her troubles & calamities. For first they troubled her peace in *Scotland.* & next, they made her suspected to the *Queene of England.* and lastly, they entangled her in the snares of *Lawes.* which not only appeareth by plaine record of story, but also by the confession of the aduersaries of religion, and is a matter well knowne to his Maiesty. The author of the *Iesuits Catechisme lib. 3. c. 14* a great papist, prefixeth this title before the chapter. *that the Iesuits were the cause of the death of Mary Queene of Scots.* There he sheweth, that *Henry Sammier* a *Iesuite* disguised in the habite of a souldier, was the contriuer of that mischief: and setteth out the wicked fellowes treacherie at large. For while he drew her to consent to certaine Articles, at the same time he dealt with certaine great men in *England* for a more puissant Prince, that is the King of *Spain* & his daughter. As for these Masse-priests they were too younge, & too beggerly to loose any thing for her sake, or for her title. Nay, there are not now many liuing in *England*, that can challenge any thing at his Maiesties hands in that behalfe. For little did any for her sake, and if they made shew of dooing any thing, it was to set forward rather their owne pretences, then her title. nay by troubling the State, vnder colour of setting forth her Title, they brought her into danger, and did no good for her Title, and much hurt vnto her friends.

The next reason, which they alledge, is, for that since his Maiesties mothers death, *all their endeouors, wishes, & actions,* as they say, *haue euer leuelled to the most aduancing of the Kings Title.* but herein they shew themselues

## An Answer to the Masse-priests

not onely egregious liars, but also most shamelesse companions. for *Pasquier*, or he that made the *Iesuites* catechisme, sheweth, that during the queene of *Scots* time, the *Iebusites* set forward the Spanish title. afterward *Parsons* offered the Crowne to the Duke of *Parma* for his sonne, & upon his refusall, to the King of *Spaine* for his daughter; the which being well liked of by the combination of fugitiue papists, and their adherents, his Maiesties iust title was not onely neglected, but almost generally of this generation oppugned, and the Infantes title set on foote, and commended by *Parsons* in his traitorous booke of Titles. This also pleased all the *Iebusites* faction, and the Pope especially, and this the Spaniard in our late Queenes time prosecuted with force, the factious *Iebusites* with lyes, and the rest with all their best meanes. All which evidently appeareth by the testimony of the Secular Priests in their Bookes, by the Seminary priests which tooke an oath to the Infanta, and by diuerse secret plots now discovered. Nay it is euident by the practise of *Clarke* and *Uuaison*, that the secular Priests, for all their faire pretences and colours, did not wel like of the King, and that the papists meane not so to give ouer their hopes of the Infantes Title. God graunt that all their mischieuous courses, and wicked desseines may in time be discovered. But suppose indeed diuers of this generation had in Queene *Elizabeths* time affected either the kings, or his mothers Title; yet had his Maiestie no reason to allowe this their affection, or any course to set the kingdomes of *England* and *Scotland* at variance, considering his own cleere Title, & the disturbance that might haue growne by such intempestiue troubles by reason of the oath of association for Queene *Elizabeths* safety. his Maiestie certes very wisely did neuer give eare to their wicked persuasions, or large offers made alwayes rather for their owne, then for the kings aduantage. If then some of these fellowes then liuing respected rather their owne particular then the kings seruice or profit of the kingdome; why aske they reward of his Maiestie, whose trouble rather then profit they were like to haue procured? if they plotted against Queene *Elizabeth*, as esteeming her lawfully deposed by the Pope; why may they not now aswell hereafter proceede against the King in like case? if serue or none of these fellowes embarqued themselves in his Maiesties quarrell, why doe all claime rewards, that are popishlie affected?

Their third reason is drawne from fauour shewed to *Puritans*, as they traeme all, that are enemies to themselves: and gladly would they make the world beleue, that this Church of *England* is diuided into two factions, of *Protestants* and *Puritans*: and that we differ among our selues in 31. articles of doctrine. But first we do them to wit, that we are to be called true Christians, and true Catholikes, and not *Protestants*; a name given to certaine *Germanes*, that protested against certaine iniurious proceedings against them at an imperiall Diet at *Spire*, as *Slidan* in his historie

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### *presumptuous Supplication.*

reporteth: matters certes, that touch vs nothing, which neuer ioyned with them in protestation. Furthermore, we receiued not our Doctrine from these protesters, but from Christ & his Apostles, Why then should we thus be called? *Secondly*, neither is any religion professed in England but one, nor is the priuate curiosity of any, disliking the Churches orders and lawfull ceremonies, either fauoured or tolerated. Nay, oft times such men are more seuerely punished, then many crouching papists, that far better deserue it. *Thirdly*, we doe not beleuee that priuate men hold 32. opinions in doctrine contrary to the Church of England. But if they should, what is that in comparision of the Papists, where their doctors and teachers and priests hold not 32. but 32. thousand priuate opinions concerning doctrine and interpretation of Scriptures, one differing and contending against another, and yet think not their publike pretended v-pity either preiudiced, or disgraced thereby? *Fourthly*, the case of such as are more scrupulous in some ceremonies and orders, then were to be wished, is much differing from the case of Papists. The papists are the popes subiects, if not in body and goodes, yet in soule and Ecclesiasticall causes: these detest all forraigne power. The papists deny the Kings power ouer Ecclesiasticall persons, and relee too much on forraigne princes and potentates, these not. The papists are linked too neare to such as teach rebellion and cutting of Kings throats being once declared excommunicate by the Pope: these desie them. The papists must needs take armes with the pope, yea, albeit the same be against their King, if the pope quarrell with him, and pronounce him a tyrant, a persecutor and an excommunicate person. These with one generall consent will say, that such as hold it lawfull to take armes against a prince excommunicate by the pope, are most worthy to be hanged.

Their fourth reaso which they touch by the way, is drawn frō regard of venerable antiquity, as they cal it, frō large dominions, innumerable conquests made vpon other sects by their religion, the impregnableesse of her proofes, which the professors of their religio, as these fellows say, are ready, y. a presse & do most earnestly long to bring into publike dispute. But first here is nothing alledged, which heathen men could not, & did not alledge against the Christians of old time. The Mahometans also stand much vpon their antiquity & conquests, and the inuincible proofes of their *Alcoran*, and to say truth, Mahometisme is more ancient, then most of the points of popery, which this Church refuseth. The Turke is also a far greater conqueror, then the pope. And so resolutely the Turke hold their *Alcoran*, that they wil not haue any to dispute against it. Which sheweth thē to be in far better case, then these suppliāts. *Secondly*, if these fellows haue made any shew of these matters before, the same also hath bin before fully answered, and their bold and impudent assertions therein refused. Christian Religion, we confesse hath these prerogatives, which they alledge, and is

## An Answer to the Masse-priests

most ancient, most catholike and most inuincible. But that we profess more sincerely then they: and hereof the papists can take no aduantage, for neuer shall they prooue their deified Popes authority, and the Masses integrity, their god of the altar, and their King-killing positions, their full number of sacraments, their purgatoriall satisfactions and indulgences, with the rest of their meere popish doctrine, to be either ancient, or catholike, or inuincible, or taught in Christian Religion. Lastly, because they are so earnest in pressing vs to bring matters in dispute; let them lay down their butcherly Inquisitors axes, and quench their fires, and bring all to triall of dispute, in a free, lawfull, & generall Councell, if they dare. And if that may not be, let them yet procure vs licence and safeconduct to dispute in *Sinill*, & *Paris*: and then they shall not neede to feare, but that they shall be disputed withall in *Oxford* & *Cambridge*. in the meane while we take them to be but vaine fellowes, thus to talke of disputing, and of the impregnable proofes of Popery, when in this earnest supplication before so great a King, they bring no argument of any moment. If they can do better, they shall greatly wrong their cause, if in these points, which we haue so often touched, they do not set downe a list and catalogue of their supposed adamantine, and impregnable proofes. We assure them, they shall be answered, and no way feare their great crackes. They cannot, I suppose, say more, then their champion *Bellarmin*, who for his good pleading hath wroone to himselfe a Cardinals hate. Which is more then *Robert Parsons* or any of his consorts euer yet could get. And yet this great champions bookes de *missa*, de *scripturis*, de *pontifice rom. de ecclesia*, de *concilijs*, de *monachis*, de *purgatorio*, and diuers other tracts of his, stand many yeeres refused, without all defence or answer.

Their fift reason, why they would haue Papists tolerate, and not punished for going to Church, is, for that they cannot, as they hold, do it under guilt of deadly sinne, & breach of their churches unitie. But these are but water colours, laide on without oyle of firme proofe, and which will abide no weather. For if it be sinne in them to breake the vniity of their false church; why should we suffer them to breake the vniity of *Christes* true Church? if they account it schisme and sin, to resort to our Church, which we are assured is the true Church of *Christ*, we may assure our selues, that we shall sinne grievously, if we suffer such Schismatikes to wander abroad, and not to aggregate themselves to the true Church of *Christ Iesus*. Compell them to enter in saith our Sauour, Luke 14 of those which refused to come to the Feast. Whereupon Saint *Augustine* epist. 50. ad *Bonifacium*, saith, *hi qui inueniuntur in vijs & scibis, id est, in haeresibus et schismatibus coguntur intrare*. Those that are heretikes & schismatikes would be compelled to come to the Churches as those which were in the big wyayes & by the hedges, as it is said in the Gospel, were compelled to enter, being called to the great Supper. And of these lawes & compulsion the

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## presumptuous Supplication.

declareth, that there proceeded good effects. True it is, that the church is Christs body, & that there is but one faith and Church, & that there is no saluation out of the Church, as may be prooued out of *Augustine de unit. eccles.* *Cyprian de simplici. prelat.* and *Laikant. diuin. instit. lib. 4. cap. ult.* alledged by the suppliants. But al these texts in this case make against the. For here they plead before his Maiesty, before the most honourable Parliament, and all estates of the Land, that are resolved, that the church of England is Christs true church, & that we profess the true christian and apostolike faith. What then remaineth, but that all with one consent should maintaine the true faith, and not suffer the house of God to bee scandalized and diuided into parts by the Papists? Nay, albeit the pleading were before other Iudges; yet is it an easie matter for vs to thew, that the Papists are not the true church, and that they violate the vnity of Christs flocke with their parti. colored religion, and by their not resorting to the church.

But say the Suppliants, *abstaining from your Church is no formall act of disobedience, &c.* But a true reall obligation of meere conscience. And to prooue this, they alledge *Rom. 14. 14.* and *Chrysostome homil. 26. in epist. ad Rom.* and the schoole-men in 2 *dist. 30.* and *Thom. Aquin. 1. 2 q. 10. art. 5.* they say also, that an erroneous conscience bindeth as strongly, & vnder equal paine, as doth the conscience, that is best and most rightly informed. But first all true subiects ought, not onely formally, but also materially to obey their princes, & papists doing acts, as they signifie, of materiall disobedience, though otherwise they are formall inough, yet offend materially & grossely, not only in disobeying the Magistrates lawes, & that in matters, as we say, most pious & religious, but also often in practising against their states & persons, & that incited forward by their erroneous conscience.

Secondly all conscience ought to haue a good ground. *Saint Augustine lib. 2. de lib. arbit. ca. 10.* saith that in the faculty, that iudgeth naturally, there are certaine rules, & true & incommutable seeds of vertue. And these are the principles whereupon conscience is built Those that are called by Gods grace to the knowledge of his word, are by their conscience grounded thereupon to proceede in their actions. The schoole-men also say, that conscience is an action of that faculty of the mind, vnderin comon principles naturally known are. preserved, & this they call *Synteresis*. As may appeare by *Thomas Aquinas 1. p. q. 79. art. 12.* & *Siluester. Prier. in verb. conscientia.* If then the papists ground themselues vpon no sure ground either of naturall discourse and reason, or the immutable word of God, as appeareth by this discourse, then whatsoeuer they pretend, their conscience is no conscience, but a meere humor and fancie, and in many of them tainted with malcontentment, and faction.

Thirdly, an erroneous conscience doth not bind vs either to do an vnlawfull act, as to worship Idols, or to leaue lawfull acts vndone, as not so

## An Answer to the Masse-priesters

call upon God, or not to go to Church to serve him and hear his word: nor doth it make them sinners, that either do not unlawfull acts, or leave necessary duties unperformed. For as the Apostle teacheth, *by the Law we know sinne*, and in is nothing, but the transgression of the Law. And hereupon Thomas Aquinas in 1. 2. dist. 39. affirmeth, that *conscience bindeth not by his owne force, & vertue, but in respect of the Law of God*. And Silvester Priorius in verb. *conscientia*, saith, that a man is bound to leave or remove his erroneous conscience, & not, as these suppliants say, to follow it.

Lastly it is evident, that these supplicants neither underooke the Apostles, nor their own doctors. For he speaketh of indifferent things. They would have an erroneous conscience to binde in things simply unlawful. Their Schoole-men holde, that a conscience erroneous doth bind a man and make him a sinner in refusing erroneously and against law, but say not, that a man is to performe whatsoever a man in his conscience doth erroneously thinke pious to be done, albeit the same be simply against the law of God. For if that were so, then if a wicked particke petrified by a lewd Maile-priest should in his conscience thinke it meritorious to kill his owne father, or the father of his Country being excommunicated by the Pope, he should sinne, if he executed not his wicked desire & purpose according to his conscience. But this is not onely contrary to sound divinity, but also to the Schoole-men and to common reason, and is by lawes rather to be punished, then with any words to be censured.

Finally perceiving their reasons to be but of small avails, they fall to prayers, and beseech his Majesty to conceive no otherwise of them, then of his most dutifull and loyall vassals, acknowledging in all civil and politike affaires no other superior, then the sacred authority of his highnes. But how may this be, when in plaine termes they take away, not onely his royal title, but also a great part of his princely authority, abridging the same both in Ecclesiasticall causes, and in the governing of Ecclesiasticall persons ? Secondly in case the Pope do excommunicate the King, they leave him nothing. May they are bound to prosecute him, vntlesse they meane to be excommunicate themselves, as appeareth by the damnable Bull of Pius the 4. against Queene Elizabeth, wherein he threatneth all her subjects, that would not take armes against her. Thirdly they vse such equivocations in their writings and protestations, setting downe part, and keeping the rest to themselves in such sort, that no man can well know what their purpose is. Lastly, how may his Majesty beleue those to be his true subjects, whereof part hath borne armes and practised against Queene Elizabeth, and their country, part hath received pensions from forraigne enemies, and entertained intelligence with them against their owne Prince and countrey, and all was dependance on the Pope for their soule and conscience, hating with perfect hatred all that professe our religion ?

### *presumptuous Supplication.*

But say they, our Priests shall take their corporall oath for continuing their true allegiance to his Maiestie, and the State. but what if they breake their oath? then they prooue periured companions, and his Maiestie and the State must stand either to their hazard, or their losse. that they meane no good, it appeareth, in that they promise for the King and State to giue their oath. but that reacheth not to particular persons, especially to such as shall profit the Religion, or protect the professors of it. but suppose they should meane well; yet if the Pope excommunicate the King, and assoile his subiectes from their oathes, then the bond of oathes is dissolved, and euery perfidious Masse-monger is left at his libertie. nay, it may be, the Pope will command them to take armes against the King. now in this case I would gladly know, what it will auaille his Maiestie, to take their oathes.

To helpe in this case, they promise further, that they shall giue in sufficient sureties, one or more, who shall stand bound, life for life, for the performance of their said allegiance. But first it will be a question in law, whether any such assurance may bee giuen or taken lawfully, that shall tye him, that is bound, to the losse of his life. and some thinke, that these companions meane subtilly, and offer that, which cannot be taken. Secondly, to make no question in law, how can the Kings Person be assured against such assassins? will they bring Kings to be bound for the safetie of a King? other sureties certes cannot be sufficient for so great a Person. Again, if Kings will be bound, yet vnlesse the Pope were bound too, that he might grant no dispensation for oathes, nor thunder out his excommunications against Kings, all this securitie would amount to nothing. finally, the poore subiectes and professors of Religion, should stand without all assurance, beeing subiect to the assault of these woodiues, and deuoyd of all defence.

They do also voluntarily offer, that if any of the number shall not be able to put in sufficient securitie, they shall iurre in one supplication to the Pope, for recalling such priestes out of the Land. but if they meane to stand to this offer, then should the Pope send for all the makers of new gods, and sacrificers, and draw them out of England: for what one Masse-priest can giue securitie, that shall counteruaile or equal the safetie of such a Prince, or such a State? Again, if any should like this offer, yet could he not choose but acknowledge, that the meaning of these fellowes is, to put the Kings life in the Popes handes, then which, nothing can be deuised more trecherous or dishonorable. they endeavour also to make this State depend on the Popes will, the which in the conceit of all true Englishmen is most base and abhominable. what should this Nation, that hath withstood all his trecherous plottes and assaults for many yecres, now at the length, at the request of these Mississcall Misses yeeld them-



*An Answer to the Masse-priests*

themselves slaves to Antichrist? But admit hee were not Antichrist, should they submit themselves to effeminate Italians? Finally, what is more base, then for the King to be beholding to the Pope for that, which by his regall authoritie he can command? and what more unbecoming so great a King, then to take conditions of such base companions, and not to be able to rule such fellows without the helpe of his enemies, nay, without the helpe of the enemies of God and religion?

In the close of their tedious declamation, they say, *they feare to be tedious*. but it were to be wished, that the same had not bene as well tedious, as tedious. Here they cry out of their afflictions, sufferings, and pressures, and that very tragically. yet our brethren in Spain, Italy, and other places where the Popes sword beareth sway, would thinke themselves most happie, if they could have like favour. His Maiesty herein may see what reward they meane to yeeld him for his clemency, when *Queen Elizabeth* most mercifull gouernment is traduced as cruell, and the sufferings of a few traitors called afflictions and pressures of catholicks, for so these hereticks call themselves.

They beseech the King with heartes and soules, and both, as they say. yet the Pope is so interessed in them, that I feare, hee shall haue neither.

Last of all, if they cannot haue the free vse of their religion, they desire a publicke disputation: a fauour, they say, which their aduersaries haue obtained in other Countreies. but first they cannot shew, that the Pope or King of Spain will permit any publicke disputation against their religion in Spain or Italy, or that our men could euer obtaine any audience, but before the bloody Inquisitors, where the confutation of our doctrine was force, sword, fire and fagot. Secondly, they needs not thus earnestly to craue publicke disputation, which vpon equall termes both alwaies bene offered them, seeing they haue neuer set downe any arguments in publicke writing (which is more publicke and more certaine, than any conference) but the same haue bene agayne and agayne answered, and refuted. And now, if it shall please his Maiestie, and others our Superiours, we are ready, either by conference, or writing, to deale with them. God forbid that euen any teacher of truth and Christian Religion, should feare to encounter idolaters and hereticks.



CHAP. IX.

*The conclusion of the former answer directed to the Reader.*

**I**N the meane time, while these great Disputers put their arguments into forme and order, I pray thee, whosoever thou art, that liketh to reade these Discourses, to compare both our reasons together, and so to iudge, as the light of Gods grace, by the right line of true Christian Religion, and right Christian Politie shall direct thee. These supplicants pretend to exhibite a Supplication, but their reasons and words seeme as well to threaten, as to beseech, on one side affirming that toleration \* of their religion is convenient, if not happy necessary, and talking of the number, alliance, generosity of spirit, and resolution of the Papists at home, and \* of the number and potencie of Kings and Rulers fauouring their cause abroad, on the other side professing, that vnlesse they haue their desires, they shall be without spirit or forwardnesse in action, and vnapt for employment. which is as much in effect, as if they should deny to doe the King seruice. \* Page 3. \* Page 8.

They make shew, as if they sought the honour of the King, the safety of the State, and great profite of his Maiesties subiects. yet when they come to the point, they onely giue temporall obedience to the King, and will not free him from the superioritie or command of the Pope. nay, where no one of the whole packe of Masse priests and Iebuites regardeth the Kinges late Proclamation, nor departeth the Land, they doe all signifie, that the Pope hath power to call out of England, as many as hee will. As for the mischiefes that may ensue of their doctrine of excommunicating, depoling, disgracing and murdering of Kings, they finde no remedie. by alteration of lawes, and contrarieties of opinions, they seeke to trouble the State, and to bring this Countrey backe to the Pope; and respect neither profite of Prince nor subiect, so they may erect their idolatrous worship, and establish in some corners the Popes authoritie.

All their reasons for the most part concerne not the points of Poperie, which this Church of England refuseth, but rather that Religion which we profess. Now iudge I beseech you, what simplicitie it is to vize that so much, that maketh against them, and so sparsely and barely to handle the pointes in controuersie?

The most holy Scriptures they doe most shamefully wrest and abuse out of the Psalme 138, where it is sayd, *Thy friends are much bowed by*

hery. Christian Emperours in the Lawe Omnes ead. de hereticis. put all  
heretikes of heresies forbidden by imperial lawes to perpetual silence.  
Our Queene of noble memory, which few favoured her, and many  
were addicted to Popery, yet doubted not resolutely to prohibite the  
exercise of the Masse. King Edward the sixt, although young in yeares,  
yet would not at the intercession of the Emperour, Archbishop Crum-  
mer, and Bishop Ridley, being drawne to like it, graunt the exercise of  
Popish religion to his Sister Mary. but she to shew her thankfulnessse  
towards them, burned both Crummer and Ridley, the mediators for a  
toleration of massing religion for her. nothing can more displease  
God or good men, then coldnesse in mainteining Gods true worship  
and service. *Them that honor me, I will honor*, saith God 1. Sam. 2. and  
they that despise me, shall be despised. and Ambrose lib. 5. epist. 30. saith,  
that he that serveth God must bring no dissimulation nor conniuece, but fast-  
full zeale and devotion. and that he must give no consent to the worship of  
Idoles, or other prophane ceremonies. But what should I neede to vse more  
words in this case? the weakenesse of the Masse-priests Supplication  
is sufficiently discovered; and his Maiestie and the State doe well vn-  
derstand their insolencie and boldnesse, through too much remissenesse  
vsed towards them. for the rest therefore let vs beseech God to preserve  
his Maiestie from all trecherous traines, and practises of his secret ene-  
mies, and all his kingdomes and louing subiectes, from the ido-  
latrous masse, and all other the wicked abhomi-  
nations of Popery, Amen, Amen.

*Laud Deo, & ignominia & confusio  
facies Antichristi.*

